

# THE GATE and THE CROSS.

GEO. B. PECK.



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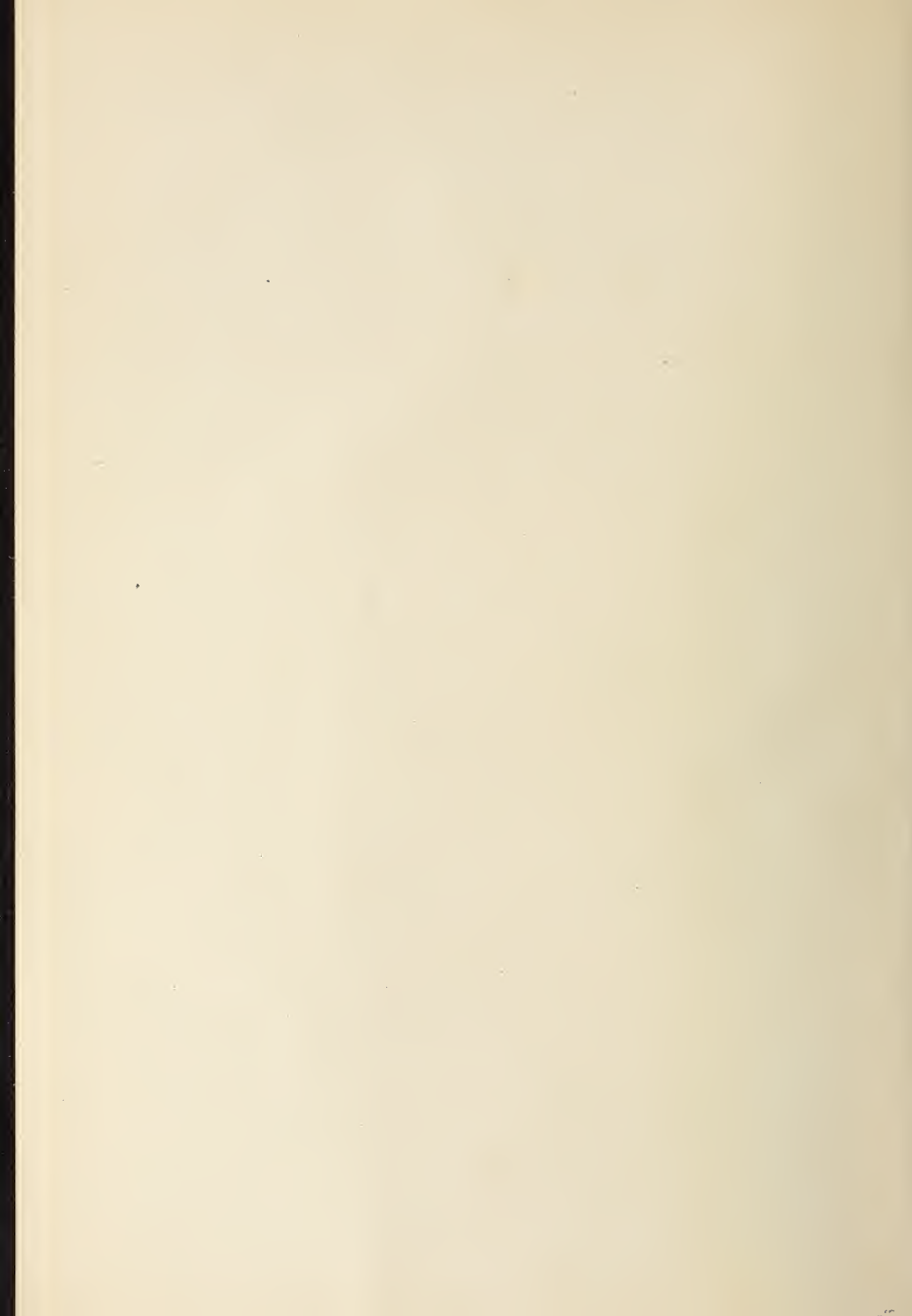
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THE  
GATE AND THE CROSS;  
— OR —  
Pilgrim's Progress in Romans.

(An Excursus and Parallelism,)

BY  
REV. GEORGE B. PECK,

*Author of "Steps and Studies," and "Throne Life."*

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Multum adhuc restat operi, multumque restabit. [Much as yet remains of the work, and much will remain.] SENECA, EP. 64.

We know in part, and we prophesy in part . . . for now we see through a glass darkly. ST. PAUL, 1 COR. 13: 9, 12.

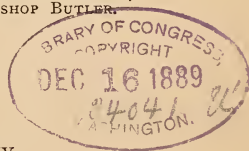
It is not at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered, and that the whole scheme of Scripture is only to be understood by thoughtful men tracing out obscure hints, as it were, dropped us accidentally.

BISHOP BUTLER.

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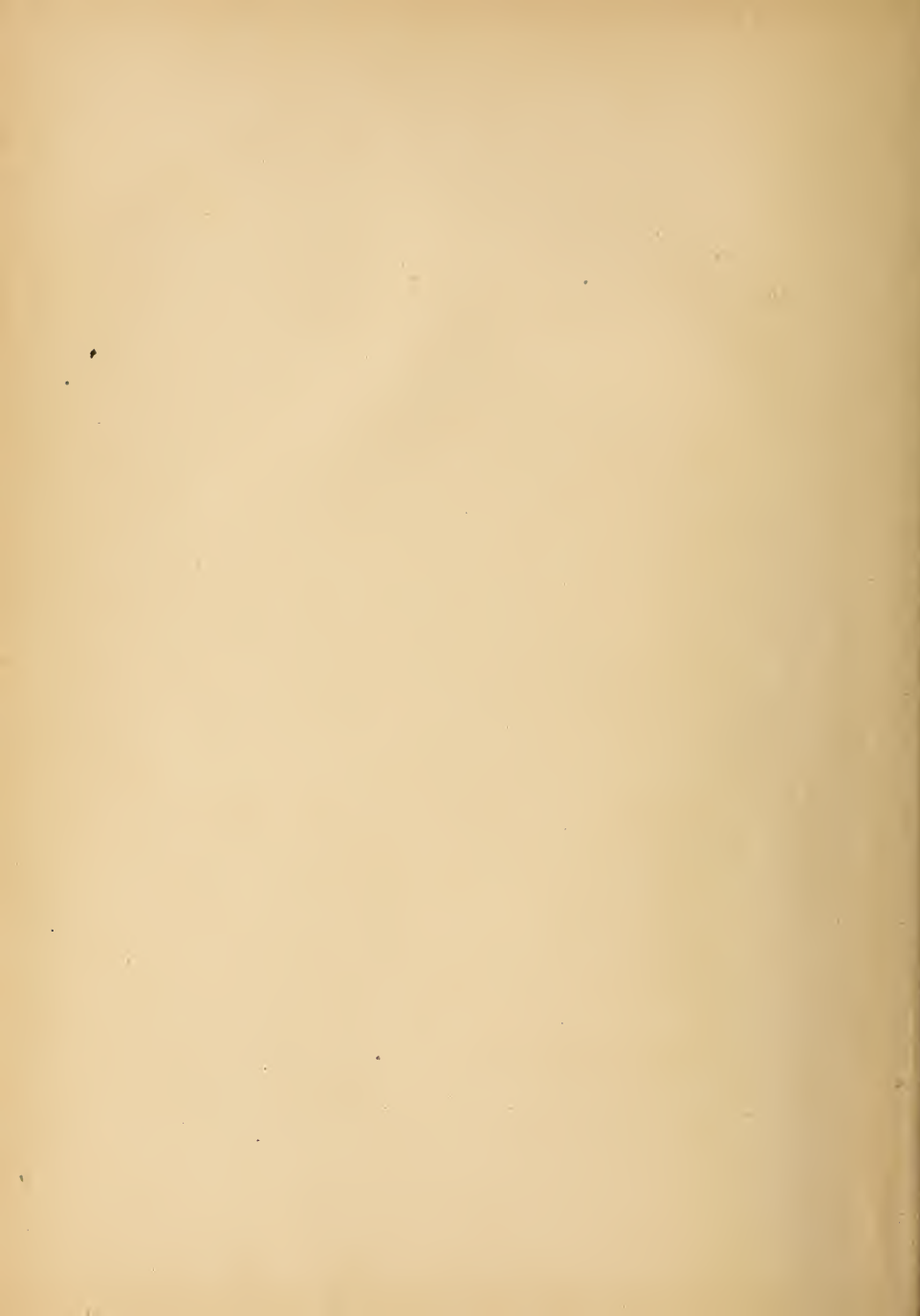
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To Him

*Who is the Alpha and Omega of the Law,—  
Being Himself the Divine Lawgiver,  
The Human Exemplar of the Law,  
The Executive of the Law, Spiritually Indwelling Believers  
And Working in them to Will and to Do  
Of His Good Pleasure,  
And, finally, the  
End of the Law unto them for Righteousness—  
Our Lord Jesus Christ,  
Is this little volume  
Most reverently and unreservedly Inscribed and  
Committed,  
with the fervent prayer that He will graciously use  
it to bring its readers to a more perfect sub-  
jection to, and confidence in Himself as  
the Author and Finisher of faith.*





## PREFATORY.

---

EVERY Epistle in the New Testament has both a separate and an associate mission. Each serves as a distinctive and characteristic mould for the fellowship of doctrines; the mould consisting of some main truth in peculiar apposition with divers subordinate truths. And as to their reciprocal relations and inter-action, the individual utterances of the Epistles blend in such a perfect harmony and progress of doctrine, that their combined utterance proves to be but "the Voice of One".

One element in the individuality of the Epistles is what, for lack of a better name, may be termed

### THE THREAD-THOUGHT.

The Epistles present not merely an array of arguments, illustrations, and applications setting forth main and subordinate truths, but in nearly every Epistle there is to be found a constructive idea, about which the arguments, illustrations and applications assemble—a continuous *thread-thought* upon which they are strung, so to speak, like beads, in an order of size and color for the best effect.

At times the thread-thought may be plainly traced, either as it contrasts or coalesces with the argument. At other times it seems capricious, appearing and disap-

pearing without rule. It may burrow underneath a complexity of argument out of sight for awhile, and then suddenly re-appear, like a brook which is lost underground for a space, but finally proves its continuity when it emerges, by its direction and general similarity.

Most, possibly all, of the constructive ideas or thread-thoughts in the Epistles may be expressed in single words. A few examples may be given here for illustration, as they appear to the writer, and then be left, without argument, to the reader's investigation to confirm or deny, as the judgment may be. For instance, the thread-thought of First Corinthians is *liberty*; of Second Corinthians, *sympathy*; of Galatians, *servility*; of First Peter, *subjection*; of First John, *communion*; and of Jude, *steadfastness*.

To affirm that *Law* is the thread-thought of the Epistle to the Romans, may startle those who have cherished the conviction that faith, in contrast with law, if not even in opposition to law, is "the burden of the Word of the Lord" in this Epistle. But even if such a view of the design of the Epistle should be admitted, we may still consider *law* to be the constructive idea, since, as we have remarked, the constructive idea may contrast, as well as agree with the course of the argument. But possibly it can be satisfactorily shown that the ultimate force of the Epistle serves to set forth *faith as allied with law*, and that the argument in the end, though apparently not at first, is a *legal* one, and that even all along, with every step of its progress, and from the very start, it *savors* of law, and loyalty to law.

It is interesting to trace the frequent occurrence of the



word "law" in the Epistle. It appears at least sixty-six times between the twelfth verse of the second chapter and the tenth verse of the thirteenth chapter. In every instance, excepting chapter seventh, verse twelfth, where the word means an order of sequence, it bears its natural meaning, and implies authority demanding obedience.

But the *idea* of law in the Epistle is by no means restricted to the use of the word. In fact, the idea begins, as the thread-thought, with chapter first, verse fifth, in an initiatory expression, "the obedience of faith" (margin). The same phrase re-appears, as a final expression of the thread-thought, in chapter sixteenth, verse twenty-sixth, which is the last verse but one of the whole Epistle. And thus the entire burden of thought in the Epistle is bounded, as it were, by this significant expression which involves the idea of law. That the idea is involved, is evident at a glance. The apostle is stating the kind or method of obedience which he has been appointed to bring about among mankind: an obedience of, or through faith. Here is a hint at obligation, an implied reference to an authority which requires conformity to its dictates. And the word "obedience", conveying the idea of the presence of law, in these passages presents law associated with faith. This association of law *and* faith, here, at the beginning of the Epistle, as it were covertly found, is further on boldly expressed in the words, "the law of faith" (3: 27). And immediately thereafter, it is declared that faith, instead of making law void, actually establishes law. But *how* faith does this, can only be clearly seen as the argument is considered in its totality.

To facilitate examination, the Epistle should be considered according to its obvious divisions, *viz* :

Chapter I. 1-15. The Salutation and Introduction.

Chapter I. 16, 17. The Proposition for Proof.

Chapter I. 18, to VIII. 39. The Proper, or Doctrinal Argument.

Chapters IX-XI. The Supplemental, or Dispensational Argument.

Chapters XII-XVI. Exhortations and Commandments based on the idea of the Unity of Law and Liberty already reached in the Doctrinal Argument.

For all needs here, it will suffice to dismiss the Supplemental Argument and the final Exhortations of the Epistle with a single remark. As to the former, we have the spiritual ruin of the Gentiles set forth in chapter first, and of the Jews in chapter second. Then, after the entire Doctrinal Argument establishes the only possible way of salvation for either Gentile or Jew, we find it admitted in the course of the Supplemental Argument, in chapters ninth and tenth, that only the Gentiles, viewed collectively, may be expected *now* to accept of this way, and so to be restored to the Divine favor. But at the close of the Supplemental Argument, in chapter eleventh, it is foretold that the Jews will finally also accept, and be restored. And this prophecy seems, in a logical view, necessary, in order to complete the proof of "The Proposition" offered for proof, in the beginning of the Epistle, in the sixteenth and seventeenth verses of chapter first.

As for the Exhortations and Commandments, beginning with chapter twelfth, they assume that those to whom they are addressed already comprehend, or at least *should* comprehend, in view of the preceeding argument, the

harmony which exists between *law* and *faith*. For example: the injunctions concerning "herbs" and "days," involving questions of conscience, in chapter fourteenth, are notably based on the implied union effected, through the doctrine of salvation by faith, between Law and Liberty; as opposed to Legality on the one hand, and to Lawlessness on the other.

#### THE DOCTRINAL ARGUMENT,

or the argument proper, it is to be noticed, has its normal divisions; and these the student should carefully observe. No method of examination, however painstaking, which disregards the very systematic arrangement of the course of reasoning, can discern the unity of thought and plan running through the midst of the paradoxical statements; nor trace the progressive and culminative character of the argument; nor, gather ultimately the force and weight of its conclusions, whether intellectual or spiritual.

The Doctrinal Argument has two grand divisions: the first division embraces the first four chapters and the first ten verses of chapter fifth, and may be termed Part First; and the second division, or Part Second, beginning with the eleventh verse of the fifth chapter, extends through the sixth, seventh and eighth chapters.

Each Part has two minor divisions, which may be styled *Approaches* and *Culminations*; Part First, containing the First Approach and First Culmination; and Part Second, the Second Approach and Second Culmination. The Culminations are so termed because they are the conclusions established by the stage of the argument in each part;



and the Approaches are so called because they constitute the trains of reasoning which lead to the conclusions. Consistently with the progressive character of the entire Doctrinal Argument, the conclusion reached in the first part is assumed as true in the second part, and forms, impliedly, the basis of further reasoning.

These divisions and subdivisions of the Doctrinal Argument may be arranged in tabular form for convenient reference, as follows; and it will be observed that in the arrangement the idea of *law* has been assumed as the constructive idea or thread-thought of the argument.

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## PART I.

Romans 1: 18 to 5: 10.

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### FIRST APPROACH.

Romans 1: 18 to 3: 20.

Impossibility of Justification by the Deeds of the Law.  
The Law Condemns all who Look to it for Justification,  
as *having already broken it*.

### FIRST CULMINATION.

Romans 3: 21 to 5: 10.

Justification, Through Faith in Christ, Apart from the Law; a Righteousness which Satisfies the Law, being Imputed, in view of the Atoning Blood. Thus Faith, as it were, Avoids the Law, in order to Establish the Law. This may therefore be termed The Negative Culmination.

## PART II.

Romans 5 : 11 to 8 : 39.

### SECOND APPROACH.

Romans 5 : 11 to 7 : 25.

Impossibility of Sanctification by Deeds of the Law. The Law Condemns all who Look to it for Sanctification; as, by so doing, *they inevitably break it continually.*

### SECOND CULMINATION.

Romans 8 : 1-39.

Sanctification, Through Faith in Christ, Recovering the Law; the Righteousness of the Law being Imparted, and Fulfilled within the Believer, in view of the Holy Spirit Indwelling and Controlling. This may therefore be termed The Positive Culmination.

And now, the reasons for drawing

### THE PARALLELISM.

The Epistle of St. Paul to the Romans, owing possibly to its combined metaphysical and logical structure — if the phrase be neither uncharitable nor irreverent — is confessedly repellant to many Christians, who therefore miss some of the most precious instruction and comfort to be found in God's Word. Some years ago it occurred to the writer, that the drift of the argument in the Epistle might be set forth in an attractive form by introducing a series of illustrations selected from that all-but-inspired volume, Bunyan's "Pilgrim's Progress."

And on prayerful investigation, it seemed surprising to

discover how closely the parallelism could be drawn in the main, and how aptly even many details, in the course of the Apostle's argument, were thus seen to correspond with a believer's conscious experience.

On every occasion when the parallelism has been made the outline of a discourse, hearers have expressed themselves as receiving both pleasure and profit, and the preparation of the book is largely due to the solicitation of a number of these persons.

After prayerful consideration, the writer has yielded to what seemed to be *the liberty of necessity* in accommodating the Story to the needs of the Epistle; and has therefore omitted portions of the Allegory which did not serve the purpose in view, and attached somewhat novel interpretations to certain portions which have been retained; and furthermore, has introduced in one instance — acknowledged in the connection by brackets—a few sentences into the Story for which Bunyan is not responsible, but which possibly he might not repudiate in the intent, if he did in the form.

The reader will observe that many portions of the parallelism are placed in brackets, the reason being, as will be obvious on examination, that in such portions greater liberties have been taken in the discussion, the train of thought not following so closely the direct meaning expressed in the course of the Epistle; though no intentional departure has in any instance been taken from the general analogy of faith in the Scriptures. The author therefore craves a degree of patient investigation on the part of readers who might otherwise make haste to

disagree with him, judging from chance expressions and partial statements in the course of the argument.

However, the author is aware that he will not be regarded as a strict disciple of any one school of interpretation, and so incurs the risk of being cold-shouldered in every direction ; each party possibly fearing that their cause is herein given away to one or more of the others. If so, though loth to forfeit friends, the author, in presenting what he believes on prayerful study to be the truth, as a mean among extremes of interpretation, and a selection from, and re-arrangement of exegetical fragments from others, must rest content, as it has been quaintly, but reverently phrased, to "Be popular with One !"

Nevertheless, dear fellow members of "the One Body," let us grow broad in loving, even if we grow narrow in reasoning. Fervently desiring this for himself and his readers, the author, in closing these prefatory remarks, would express the wish which has been uppermost while preparing this little volume, that it may be to each of its readers an incentive to personal and prayerful study of the Divine Argument concerning "the mystery of godliness" as set forth in the Epistle to the Romans ; leading them, unto their greater edification and comfort, to see and rejoice in the reasonableness, as well as blessedness of faith.

But yet, alas ! as to the Church of Christ, how few, amidst the mass of acknowledged Believers, appear to realize how *reasonable* their *faith*, if Scriptural, *will* be ; and how few, comparatively, of the accredited spiritual Scribes and Sages seem to apprehend how *accordant with*



*faith* their *reasoning*, if Scriptural, *must* be. The things which Truth hath thus joined together, namely, Reason and Faith, let neither Credulity nor Sophistry put asunder ! The whole of the Inspired Argument in the Epistle to the Romans forbids it ; in that it shows that though Faith *transcends* Reason, Faith does not *contravene* Reason !

And possibly, by way of an added protest, the appended lines which the writer designed for another occasion, may be admissible here ; and may also prove, perchance, not unwelcome as a restful interlude between the tedium of these prefatory thoughts and the weightier matters of the inspired Epistle to follow.

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### REASON AND FAITH.

(Based on a thought from an old writer.)

No question but the thought to Truth is treason  
 That Faith is weakness, and estranged from Reason :  
 They are twin-born, a sister and a brother,  
 And each would mourn the absence of the other.  
 With hand in hand, by turns they seek attendance,  
 For mutual need hath linked them in dependence.  
 From Faith's veiled eyes the pleasant light is hidden,  
 Music to Reason's deadened ears forbidden.  
 All through the golden day, while proudly leading,  
 Reason confesseth not that he is needing ;  
 With curious eye the boundless landscape ranges,  
 And ponders thus the prospect as it changes :  
 " All things have souls, methinks, and talk together,  
 And tell, if asked, of what, and why, and whether :  
 The sunbeams laugh there, sparkling on the river,  
 At timid shades that on its margin quiver ;

The flowers, impearled with dews, cast wanton glances  
Up at the grain arrayed with plumes and lances ;  
The leaden vapors curling round the mountains  
Comfort the vineyards thirsting for their fountains ;  
The well-worn path of Nature thus invites us,  
And every thoughtful step we take requites us.”  
But when night comes and not a star is gleaming,  
Abashed he stands, and falls to foolish dreaming ;  
At loss for knowledge, objects disappearing,  
And every thing unseen and doubtful fearing.

Then Faith, familiar with the darkness, gently  
Compelling forward, bends her ear intently,  
Consoling thus herself : “ We pass on blindly,  
But loving ones are caring for us kindly.  
For now, the bustling whirl of daylight ceasing,  
I note the voices of the night increasing,—  
A ‘sound of going’ in the tree-tops, smitten  
By winds, like leafy guide-posts zephyr written ;  
And now, a wood-sprite kissed my cheek in passing ;  
And yonder many elfish shadows, massing,  
Attend our steps, their phantom wings protecting,  
And whispers weird our doubtful path directing ;  
And all this Silence, pensive at their calling,  
Repeats, ‘ This is the way to keep from falling.’ ”

*G. B. P.*

*Boston, Mass., December, 1889.*



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Part First.

\* From the City to the Gate. \*



## FIRST GROUP OF PARALLELS.

---

1. The City of Destruction.
2. Evangelist Counsels Christian.
3. The Distant Light above the Gate.

ALL are "condemned already," but only those who believe it reap the advantage of this. Advantage! what advantage can there be in knowing I am condemned already? Much, because only they who believe themselves condemned can claim a Saviour. —*Mackay.*



## FIRST GROUP OF PARALLELS.

1. The City of Destruction.
  2. Evangelist Counsels Christian.
  3. The Distant Light above the Gate.
- 

### I. THE CITY OF DESTRUCTION.

*This lost and guilty world exposed to the wrath of God.*

#### THE CITY IN THE STORY.

As I walked through the wilderness of this world, I lighted on a certain place, where was a den; and laid me down in that place to sleep: and as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, "What shall I do?"

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased; wherefore

at length he brake his mind to his wife and children ; and he thus began to talk to them : “ O my dear wife, ” said he, “ and ye the children of my bowels, I your dear friend, am, in myself, undone, by reason of a burden that lieth hard upon me : moreover, I am certainly informed, that this our city will be burned, with fire from heaven : in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered.”

At this his relatives were sore amazed ; not for that they believed that what he had said to them was true, but because they thought that some frenzy or distemper had got into his head ; therefore, it drawing towards night, and they, hoping that sleep might settle his brains, with all haste got him to bed. But the night was as troublesome to him as the day ; wherefore, instead of sleeping, he spent it in sighs and tears. So when morning was come, they would know how he did. He told them, “ Worse and worse : ” he also set to talking to them again ; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him : sometimes they would deride, sometimes they would chide, and sometimes they would neglect him.

Wherefore he began to retire himself to his chamber to pray for and pity them, and also to console his own

misery ; he would also walk solitarily in the fields, sometimes reading, and sometimes praying : and thus for some days he spent his time. Now I saw, upon a time when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind ; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved ?" I saw also that he looked this way, and that way, as if he would run ; yet he stood still, because, as I perceived, he could not tell which way to go.

#### THE CITY IN THE EPISTLE.

Romans, 1 : 18-32.

Verses eighteen to twenty furnish us with a stray leaf from the Book which so terrified Christian as he read it, and led him to become aware of the burden on his back.

The doom which this passage pronounces on the city, Christian repeats to his family and friends ; but they laugh at him and at his words.

18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19. Because that which may be known of God, is manifest in them ; for God hath shewed it unto them.

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse.

Verses twenty-one to thirty-one consist of extracts

from the City Registers and Police Records, giving detailed and classified descriptions of some of the most dangerous inhabitants: thieves, murderers and others who infest the vilest quarters of the city; and fill Christian with such horror as he thinks of them, that he trembles for his native place. The extracts also set forth that these degraded ones were once respectable citizens, and show how they became bad, and grew from bad to worse.

21. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools;

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29. Being filled with all unrighteousness, fornication, wickedness,

covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30. Backbiters, haters of God, spiteful, proud boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Verse thirty-two states the indifference with which the neighbors and acquaintances of Christian, as well as the citizens generally, treated his message concerning the doom pronounced on the city; and calls to mind the way in which the Sodomites ridiculed and resented the warning of Lot.

32. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## 2. EVANGELIST COUNSELS CHRISTIAN.

*The winner of souls is seen to yearn after those who have ears for the truth, and to seek out and help with good counsel all who would journey towards the Celestial City.*

### EVANGELIST COUNSELING IN THE STORY.

I looked then, and saw a man named Evangelist, coming to him, who asked "Wherefore dost thou cry?"

He answered, "Sir, I perceive, by the book in my hand, that I am condemned to die; and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second."



Then said Evangelist, "Why not willing to die, since this life is attended with so many evils?" The man answered, "Because I fear that this burden that is upon my back, will sink me lower than the grave; and I shall fall into Tophet. And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry."

Then said Evangelist, "If this be thy condition, why standest thou still?" He answered, "Because I know not whither to go." Then he gave him a parchment roll, and there was written within, "*Fly from the wrath to come.*" The man therefore read it, and looking upon Evangelist very carefully, said, "Whither must I fly?"

#### EVANGELIST COUNSELING IN THE EPISTLE.

Romans, 1: 1-15.

St. Paul, as the Evangelist, announces to his fellow pilgrims his commission from the Lord of the "Celestial City," to search out and counsel all who would know and walk in the way thither; and declares his willingness and purpose to proclaim the good news of salvation to all he may meet.

We behold, therefore, in this passage, Evangelist coming (by letter) to meet Christian, and give him good counsel. Note verses 1, 5 and 9-15 particularly.

1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2. (Which he had promised afore by his prophets in the holy Scriptures.)

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

6. Among whom are ye also the called of Jesus Christ :

7. To all that be in Rome, beloved of God, called to be saints : Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers,

10. Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12. That is, that I may be comforted together with you, by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

### 3. THE DISTANT LIGHT ABOVE THE GATE.

*The inquirer's first knowledge of the gospel. The statement is plain, but the pilgrim only apprehends it dimly, in the midst of his conviction and alarm concerning his sins.*

#### THE DISTANT LIGHT IN THE STORY.

Then said Evangelist, (pointing with his finger over a very wide field,) "Do you see yonder wicket gate?" The man said, "No." Then said the other, "Do you see yonder shining light?" He said, "I think I do." Then said Evangelist, "Keep that light in thine eye, and go up directly thereto; so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do."

#### THE DISTANT LIGHT IN THE EPISTLE.

Romans I: 16, 17.

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

This statement, so bright and luminous when we approach it, and an epitome of the whole epistle, is yet here, to the poor, sin-weighted pilgrim, by its brevity, and by contrast with the awful darkness brooding over

the doomed city from which he has just come (verses 18-32), like a dim and distant light. Its rays of truth flicker faintly through the moral midnight of the remaining verses of the chapter. None others than the alarmed pilgrim, of the thousands in the city, heed it at all. "The light shineth in darkness; and the darkness comprehended it not" (John 1: 5).

**THE CONNECTION IN THE STORY.**

(Without a Parallelism in the Epistle.)

Christian starts for the wicket gate, as bidden by Evangelist, though ridiculed and worried by his relatives and neighbors. Two of his friends, Obstinate and Pliable, follow him up, desirous to bring him back. Instead of succeeding in this, his earnest persuasions induce Pliable to accompany him. But when they reach the Slough of Despond, Pliable forsakes him and returns, while Christian is assisted out of his trouble by a man named Help, and goes on his way again. Soon afterwards he falls in with Mr. Worldly Wiseman, with whom he converses concerning his burden, and who persuades him to give up the notion of seeking the wicket gate, and to turn aside for relief to the house of Mr. Legality, who resides in the neighboring village of Morality.



## SECOND GROUP OF PARALLELS.

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1. The Village of Morality.
2. Mount Sinai Impending.
3. Evangelist Rebuking Christian.



THERE are some poor hearts among you longing to be saved. "Ah," you say, "I hear that if I come to Christ I shall be saved ; but how can I come to Him ? What do you mean by coming to Jesus ?" Well, our reply is plain and clear,—it is to trust Christ, to depend upon Him, to believe Him, to rely upon Him. Then they inquire, "But *how* can I come to Christ ? In what *way* would you recommend me to come ?" The answer is, the very best way to come to Christ is to come with all your needs about you. If you could get rid of half your needs apart from Christ, you would not come to Jesus half as well as you can with the whole of them pressing upon you, for your need furnishes you with motives for coming, and gives you pleas to urge.

—*Spurgeon.*

## SECOND GROUP OF PARALLELS.

1. The Village of Morality.
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### 1. THE VILLAGE OF MORALITY.

*Whither Worldly Wiseman persuades the pilgrim to go, in order to consult Mr. Legality or his son Civility, who have a famous way for ridding one of a sense of sinfulness by the performance of good works, without any need of an atonement. Preaching the letter of the law, they disregard its spirit; swollen with pride of knowledge, they despise others, and are blind to their own errors. They lay stress on the merit of good resolutions; and burdened consciences often resort to them.*

### THE VILLAGE IN THE STORY.

Now as Christian was walking solitarily by himself, he espied one afar off, crossing over the field to meet him; and their hap was to meet, just as they were crossing the way to each other. The gentleman's name that met him was Mr. Worldly Wiseman; he dwelt in the town of

Carnal Policy, a very great town, and also hard by from whence Christian came. This man then, meeting with Christian, and having some knowledge of him—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other places. Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian:

*Worldly Wiseman.* How now, good fellow, whither away after this burdened manner?

*Christian.* A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder wicket gate before me, for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

*Worldly Wiseman.* Hast thou a wife and children?

*Christian.* Yes; but I am so laden with this burden, that I cannot take pleasure in them as formerly; methinks I am as if I had none.

*Worldly Wiseman.* Wilt thou hearken to me if I give thee counsel?

*Christian.* If it be good, I will; for I stand in need of good counsel.

*Worldly Wiseman.* I would advise thee then, that

thou with all speed get thyself rid of thy burden ; for thou wilt never be settled in thy mind till then : nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

*Christian.* That is that which I seek for, even to be rid of this heavy burden ; but get it off myself I cannot ; nor is there a man in my own country that can take it off my shoulders ; therefore am I going this way, as I told you, that I may be rid of my burden.

*Worldly Wiseman.* Who bade thee go this way to be rid of thy burden ?

*Christian.* A man that appeared to me to be a very great and honorable person ; his name, as I remember, is Evangelist.

*Worldly Wiseman.* Beshrew him for his counsel. There is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee ; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already. I see the dirt of the Slough of Despond is upon thee ; but that slough is the beginning of the sorrows that attend those that go on in that way.

. . . . Why, in yonder village (the village is named *Morality*), there dwells a gentleman whose name is *Legality* ; a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is

from their shoulder, yea, to my knowledge, he hath done a great deal of good in this way: and besides, he hath skill to cure those that are somewhat crazed in their wits with their burden. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is *Civility*, that can do it, (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate; provision is there also cheap and good; and that which will make thy life more happy, is to be sure there thou shalt live by honest neighbors, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake: "Sir, which is my way to this honest man's house?"

*Worldly Wiseman.* Do you see yonder high hill?

*Christian.* Yes, very well.

*Worldly Wiseman.* By that hill you must go, and the first house you come at is his.

THE VILLAGE IN THE EPISTLE.

Romans 2 : 17-29.

A portrait of its chief citizen, Mr. Legality, and an exposure of his school of philosophy, established of old in the town. His son, Civility, seems hinted at in verses 28, 29. Read : *Behold thou art called Mr. Legality, etc.*

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18. And knowest his will, and approvest the things that are more excellent, being instructed out of the law ;

19. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23. Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

24. For the name of God is blasphemed among the Gentiles, through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28. For he is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh :



29. But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

## 2. MOUNT SINAI IMPENDING OVER MR. LEGALITY'S HOUSE.

*Nowhere are its thunders louder, or generally, so little heeded.*

### MOUNT SINAI IN THE STORY.

So Christian turned out of his way to go to Mr. Legality's house for help. But behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture farther, lest the hill should fall on his head: wherefore, there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in the way. There came also flashes of fire out of the hill that made Christian afraid he should be burned; here, therefore, he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming toward him; at the sight also of whom he began to blush for shame.

### MOUNT SINAI IN THE EPISTLE.

Romans 2: 1-16.

Placed by Paul, as well as Bunyan, immediately facing the pilgrim before he quite reaches Legality's house, to

frighten him back. Verses 9, 14, 15 show that it threatens not only the Village of Morality, but also the City of Destruction.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11. For there is no respect of persons with God.

12. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13. (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another ;)

16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

### 3. EVANGELIST REBUKING CHRISTIAN.

*Evangelist falls in with Christian again, as he trembles near the mountain, and rebukes and re-directs him, showing him that the Village of Morality, to which he fled, is as much accursed and doomed as the City of Destruction, from which he fled.*

#### EVANGELIST REBUKING IN THE STORY.

So Evangelist drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian :

“What dost thou here, Christian ?” said he. At which words Christian knew not what to answer ; wherefore at present he stood speechless before him. Then, said Evangelist farther, “Art not thou the man that I found crying without the walls of the City of Destruction ?”

*Christian.* Yes, dear sir, I am the man.

*Evangelist.* Did not I direct thee the way to the wicket gate ?

*Christian.* Yes, dear sir.

*Evangelist.* How is it then that thou art so quickly turned aside ? For thou art now out of the way.

*Christian.* I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden . . . but when I came to this place and beheld things as they are, I stopped for fear (as I said) of danger ; but I know not what to do.

*Evangelist.* Then stand still a little, that I may show thee the words of God.

So he stood trembling. Then said Evangelist, "See that you refuse not him that speaketh ; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." He said moreover, "Now, the just shall live by faith ; but if any man draw back, my soul shall have no pleasure in him." He also did thus apply them : "Thou art the man that art running into this misery ; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition."

Then Christian fell down at his feet as dead, crying, "Wo is me, for I am undone !" At the sight of which, Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men ; be not faithless but believing." Then did Christian again a little revive, and stood up trembling, as at first before Evangelist.

Then Evangelist proceeded again, saying, "Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly he is so called, partly because he savoreth only of the doctrine of this world; (therefore he always goes to the town of Morality to church;) and partly because he loveth that doctrine best; for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. . . . He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children, and is, in a mystery, this Mt. Sinai which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden.

No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden; therefore Mr. Worldly Wiseman is an alien, and Mr. Legality a cheat. As for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of

these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I have set thee."

After this, Evangelist called aloud to the heavens for confirmation of what he had said : and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced ; " As many as are of the works of the law are under the curse. For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them."

Now Christian looked for nothing but death, and began to cry out lamentably : even cursing the time in which he met with Mr. Worldly Wiseman ; still calling himself a thousand fools for hearkening to his counsel ; he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way.

#### EVANGELIST REBUKING IN THE EPISTLE.

Romans 3 : 1-20.

Evangelist shows how Mr. Legality and all of his school in the Village of Morality, are as far from the Celestial City as any in the City of Destruction ; and besides, being nearer Mt. Sinai, which curses all, will get the



swiftest bolts. In verses nineteen and twenty the mountain emits its fiery curses, confirming Evangelist's statements, and causing Christian to quake with terror.

1. What advantage then hath the Jew? or what profit is there of circumcision?

2. Much every way: chiefly, because that unto them were committed the oracles of God.

3. For what if some did not believe? shall their unbelief make the faith of God without effect?

4. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6. God forbid: for then how shall God judge the world?

7. For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

9. What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin;

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14. Whose mouth is full of cursing and bitterness:

15. Their feet are swift to shed blood:

16. Destruction and misery are in their ways:

17. And the way of peace have they not known:



18. There is no fear of God before their eyes.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.



### THIRD GROUP OF PARALLELS.

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1. The Wicket Gate.
2. Christian's Talk with Goodwill.
3. Christian's Song at the Gate.

[T is clear that if any one be too great a sinner to be saved, the apostle Paul is a liar, and the Word of God is false; for Paul cannot be "the chief of sinners" if there be a greater than he; and the Word of God cannot be true which has thus recorded his saying.

—" *The Soul and its Difficulties*," Soltau.

## THIRD GROUP OF PARALLELS.

1. The Wicket Gate.
2. Christian's Talk with Goodwill.
3. Christian's Song at the Gate.

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### I. THE WICKET GATE.

*Christ accepted by faith as the entrance to the way which leadeth unto life.*

*Not until after entrance at this gate does the pilgrim really merit the name of "Christian," and until now, the name has been his only by anticipation; until now he has been a fugitive from justice.*

### THE GATE IN THE STORY.

*Christian.* Sir, what think you? Is there hope? May I now go back, and go up to the Wicket Gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: but may my sins be forgiven?

*Evangelist.* Thy sin is very great: for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good will for men:

only take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little.

Then did Christian address himself to go back ; and Evangelist, after he had kissed him, gave him one smile, and bade him "God speed."

So Christian went on with haste ; neither spake he to any man by the way ; nor, if any asked him, would he vouchsafe them an answer ; he went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left, to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now over the gate was written, "Knock, and it shall be opened unto you." He knocked therefore more than once or twice, saying :

"May I now enter here ? Will he within  
Open to sorry me, though I have been  
An undeserving rebel ? Then shall I  
Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Goodwill, who asked who was there, and whence he came, and what he would have.

*Christian.* Here is a poor burdened sinner. I came from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come : I would therefore, sir, (since I am informed that by this

gate is the way thither,) know if you are willing to let me in.

*Goodwill.* I am willing with all my heart, said he; and with that he opened the gate.

### THE GATE IN THE EPISTLE.

Romans 3: 21-26.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace, through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

The pilgrim now arrived, breathless with haste, at this gate of free grace, well nigh dead through fear of Mt. Sinai (2: 1-16; 3: 19, 20) which demanded his death as a sinner, knocks by faith and finds glad entrance. At once he sees his rags of self-righteousness fall off, and discovers himself arrayed in a robe of righteousness, not his own, but purchased by blood, and placed upon him on the occasion of his faith in a crucified Redeemer; a righteousness apart from the law — that is to say, unprovided by the law — yet satisfying the law to such a



complete degree, that the same God who thundered in righteousness from Sinai against him as a sinner, is now seen to be equally righteous in accounting him righteous, since Christ is made unto him righteousness (1 Cor. 1 : 30) ; yea, is so abundantly made unto him righteousness, that henceforth he is not simply as a guilty one pardoned, but as one justified, as though never having been guilty.

Christian's discovery, at this point, of judicial righteousness *before* the law, but not *of* the law, accounted his on the occasion of his faith in the fact that Christ was "made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5 : 21. R. V.), makes clear to him his position of acceptance with God, and right of access to God, through faith, concerning which we find him immediately rejoicing in the Epistle (5 : 1, 2).

And we are furthermore to observe that, in the logical order of the Epistle, the doctrine of the believer's standing through reckoned or imputed righteousness — or, to state it negatively, his position in grace where *sin* is *not* imputed (4 : 8) — is henceforth in the Epistle assumed, as proved here, once for all ; so that the argument advances from this doctrine as a basis understood, without need of repetition or detailed reference. In due time we shall arrive at the point in the Epistle, where the pilgrim, after further schooling under the law, as a Deuteronomy,

discovers that righteousness is also *imparted*, through faith, for practical life, becoming inwrought within him, and out-flowing from him, and affording an increased consciousness of divine fellowship. But, at the present stage of the Epistle, he finds satisfying peace in the knowledge of reckoned righteousness and justifying grace. This doctrine of full and free justification absorbs his thought, as being a glorious fundamental truth for faith, and thrills him for the time being with rapture too great for a conception of further need.

## 2. CHRISTIAN'S TALK WITH GOODWILL.

*The pilgrim now adds to his faith knowledge (2 Pet. 1 : 5), being taught the way of God more perfectly (Acts 18 : 26). Goodwill, representing the Lord Jesus, keeper of the gate, instructs and encourages him. It may be noted, as a common feature of this conversation as found in both the Story and the Epistle, that the antiquity of the way to the Celestial City, as of faith through the Wicket Gate, instead of works by Mt. Sinai, is especially pointed out ; being stated to be as old as the times of the patriarchs.*

*One thing greatly puzzles Christian in this passage in the Story, to which we find nothing parallel just here in the Epistle, viz : he is annoyed and amazed to find that he has not gotten rid of his burden ; that is, of a sense of sinfulness, now that he has entered the Wicket Gate and treads the*

*King's highway.* On the other hand, in the *Epistle*, all conversation with Goodwill, and all the results of entering the gate, are given in a strain of assurance and peace. Yet we are not to conclude that Bunyan is all astray, for the burden of Christian appears plainly enough at a later stage in the *Epistle*. The *Story* and the *Epistle* are parallel in this matter, only Bunyan anticipates Paul a little.

In the *Story*, notwithstanding the pilgrim complains of the continuance of the burden, he is evidently convinced that he is the gainer by entrance at the gate; and so, in some sense, his burden is not the same altogether that it was before.

We may consider the difference to be in a relief felt from condemnation as to the sins and sinfulness of the past, while yet there remains a pressure of inability to cease from fresh outbreaks of evil, still imbedded within the being. True, even here, there is a blessed measure of compensation experienced in the knowledge that a confessed sin is a forgiven sin, in view of the Redeemer's sacrifice and intercession (1 John 1: 9; 2: 1, 2), yet a disheartening need may be felt, and that, too, more and more consciously, of a degree of grace sufficient to deliver from the power of sin, so as to prevent sin, as well as to restore from it. It is the doctrine of justification from committed sins and overt sinfulness, rather than that of deliverance from the sway of inbred corruption impelling to sin, that is exhibited in this portion of the *Epistle* which we have termed the *Wicket Gate*.

TALK WITH GOODWILL IN THE STORY.

*Christian.* I have told you truly concerning Pliable ; and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. 'Tis true, he went back to his own house ; but I also turned aside to go in the way of death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

*Goodwill.* Oh ! did he light upon you ? What ! he would have had you sought for ease at the hands of Mr. Legality : they are both of them very cheats : but, did you take his counsel ?

*Christian.* Yes, as far as I durst ; I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head : wherefore there I was forced to stop.

*Goodwill.* That mountain has been the death of many, and will be the death of many more : It is well you escaped being dashed in pieces by it.

*Christian.* Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps : but it was God's mercy that he came to me again, for else I had never come hither. But now, I am come, such a one as I am ; more fit indeed for death by that mountain, than thus to stand talking with my Lord. But oh ! what a favor is this to me, that yet I am admitted entrance here !

*Goodwill.* We make no objections against any; notwithstanding all that they have done before they came hither, they in no wise are cast out: and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, Christ and his apostles, and it is as straight as a rule can make it: this is the way thou must go.

*Christian.* But, are there no turnings nor windings by which a stranger may lose his way?

*Goodwill.* Yes, there are many ways about down upon this, and they are crooked and wide; but thus thou mayst distinguish the right from the wrong, the right only being straight and narrow.

Then I saw in my dream, that Christian asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, "As to thy burden, be content to bear it until thou comest to the place of deliverance; for there it will fall from thy back of itself."

Then Christian began to gird up his loins, and address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he

should knock, and he would show him excellent things.

Then Christian took his leave of his friend, and he again bade him "God speed."

#### TALK WITH GOODWILL IN THE EPISTLE.

Romans 3 : 27-31 ; 4 : 1-25.

Goodwill, in the Epistle, as well as in the Story, cheers Christian with information concerning the gate. He makes plain, first, the contrast, without conflict, between Mt. Sinai and the Wicket Gate, or between law and grace (3 : 27-31), as exhibited by the plan of faith in avoiding the law for righteousness, without making the law of righteousness void ; and second, the antiquity of the way through the Wicket Gate of faith, that it antedates the mountain of the law, having been used by Abraham, who lived somewhere between the City of Destruction and the spot where Mt. Sinai stands (4 : 1-5, 9-22) ; and third, that its antiquity and superiority are further corroborated by David's use of it, who lived somewhere between Mt. Sinai and the Wicket Gate (4 : 6-8) ; and last, he points out the freeness of access to the gate to all comers (4 : 23-25).

The questions found in chapter third, verses 27, 29, 31, and in chapter fourth, verses 1, 9, 10, may be considered as put by Christian in the course of the conversation, and the several replies as made by Goodwill.



## (CHAPTER THIRD.)

27. Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith.

28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

29. Is he the God of the Jews only ? Is he not also of the Gentiles ? Yes, of the Gentiles also :

30. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith ? God forbid : yea, we establish the law.

## (CHAPTER FOURTH.)

1. What shall we then say that Abraham, our father as pertaining to the flesh, hath found ?

2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

3. For what saith the Scripture ? Abraham believed God, and it was counted unto him for righteousness.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not impute sin.

9. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ? For we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned ? When he was in circumcision, or in uncircumcision ? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised :



that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also ;

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15. Because the law worketh wrath : for where no law is, there is no transgression.

16. Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed : not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17. (As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were.

18. Who against hope believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be.

19. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb :

20. He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ;

21. And being fully persuaded, that what he had promised, he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone, that it was imputed to him ;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification .

## 3. CHRISTIAN'S SONG AT THE GATE.

*As the Israelites after crossing the Red Sea, sang for joy because they were utterly escaped from danger and death in Egypt (type of this lost and guilty world), and because they beheld Pharaoh (type of Satan, the Prince of this world), and his hosts overthrown, their wrath being spent and harmless, so now Christian, realizing that he has escaped the doom of the City of Destruction, and is shielded by the gate from the arrows shot from the enemy's castle outside, bursts into a song of thanksgiving and joy, in the spirit of Moses and Miriam.*

CHRISTIAN'S SONG AT THE GATE,  
IN THE STORY.

Bunyan's pilgrim does not sing, indeed, any set song at this stage of the journey, but Paul's pilgrim does ; for there is a marked and signal strain of joy and exultation at this point in the Epistle.

In searching for a parallel in the Story we need to do it no violence however, for in lieu of a set song, we may gather the expressions of joy and gratitude which Bunyan puts in Christian's mouth ; and we shall find that, taken in connection with the accompanying circumstances, they furnish abundant *occasion* for a song. To prove this, we have need to repeat some of the scenes at the

gate already noticed, and to notice in addition, others which occur in the Story, but which we passed over.

Evidently, when Christian comes up to the gate, he anticipates the joy which he is sure he *shall* feel when once inside : for he *recites* a song, if he does not *sing* one ; and in it he celebrates the joy to be experienced by him in heaven, telling how he shall yet sing there, if allowed to pass the gate, as if that would settle that he reaches heaven.

“He knocked, therefore, more than once or twice saying :

‘May I now enter here? Will he within  
Open to sorry me, though I have been  
An undeserving rebel? *Then shall I*  
*Not fail to sing his lasting praise on high.*’ ”

Again, after Christian passes in and converses with Goodwill, the keeper of the gate, such expressions as the following escape him, revealing his newly found happiness :

“I rejoice and tremble . . . *Now I begin to reap the benefits of my hazards . . .* Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps ; but it was God’s mercy that he came to me again, *for else I had never come hither.* But now I am come, such a one as I am, more fit indeed for death by that mountain, *than thus to stand talking with my Lord ! But oh ! what*

*a favor is this to me, that yet I am admitted entrance here !”*

CHRISTIAN’S SONG AT THE GATE,  
IN THE EPISTLE.

Romans 5 : 1-11.

Here are some glorious stanzas : all of them expressive of the conscious accompaniments and consequents of entrance at the Wicket Gate ; that is, of justification by faith ; *e.g.*, peace with God, access to His continual favor, joyful hope, joyful patience, growth in a course of consecutive graces, and experience of God’s love in the heart through the power and presence of the Holy Ghost : and all this seen to be due to the reconciliation effected through the death and resurrection of Christ our Lord (verse 10).

Well may Christian shout and sing as follows :

1. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ :
2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3. And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ;
4. And patience, experience ; and experience, hope :
5. And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6. For when we were yet without strength, in due time Christ died for the ungodly.
7. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

The pilgrim now realizes what an utterly different man he is from what he was, and in what an entirely different position he is from that in which he was when outside of the Wicket Gate, fleeing from the law, whose sentence of death left him hopeless and trembling. For now he sees that he has not only "righteousness apart from the law" (3 : 21, R. V.), but also that he is "alive apart from the law" (7 : 9, R. V.), "alive from the dead" (6 : 13), having been born of the Holy Ghost (5 : 6). And owing to his consciousness of this new life through a new birth, many of the truths which Christian rejoiced to see for the first time at the gate (3 : 21-26), in an *objective* light, he now sees, since his talk with Goodwill, also *subjectively*; that is, more in connection with their experimental and conscious results.\*

It may be that the parallelism we have thus far traced appears somewhat far-fetched and obscure to the reader.

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\* Logically, as given in the Epistle, justification and regeneration are distinct, but in our conscious experience they synchronize.

If so, the matter will grow clearer if the reader will now take his Bible and trace the review for himself; following the divisions already sketched, but not exactly in the order given, but as they occur in the Epistle. Thus:

|         |      |         |   |
|---------|------|---------|---|
| CHAPTER | I.   | 1-15.   | Evangelist coming to counsel Pilgrims.                        |
| "       | "    | 16, 17. | The distant Light above the Gate, to which Evangelist points. |
| "       | "    | 18-32.  | The City of Destruction.                                      |
| "       | II.  | 1-16.   | Mount Sinai impending over Legality's house.                  |
| "       | "    | 17-29.  | The Villiage of Morality, where Legality lives.               |
| "       | III. | 1-20.   | Evangelist Rebuking.  |
| "       | "    | 21-26.  | The Wicket Gate.  |
| "       | "    | 27-31.  | } Goodwill explains the way more perfectly.                   |
| "       | IV.  | 1-25.   |   |
| "       | V.   | 1-11.   | Christian's Song at the Gate.                                 |

Part Second.

\* From the Gate to the Cross. \*





## FOURTH GROUP OF PARALLELS.

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1. The Two Adams.
2. Passion and Patience.
3. The Dusty Room.

THROUGH our first birth we were made partakers in Adam's death ; through our second birth we become partakers in the death of the second Adam. But a believer may have much of which he is ignorant. Most believers are in their conversion so occupied with Christ's death *for sin* as their justification, that they do not seek to know what it means that in Him they are dead *to sin*. When they first learn to feel their need of Him as their sanctification, then the desire is awakened to understand this likeness of His death. They find the secret of holiness in it ; that as Christ, so they also have died to sin.

—“ *Like Christ,*” *Andrew Murray.*

## FOURTH GROUP OF PARALLELS.

(As found in the house of the Interpreter.)

Romans 5: 12-21; 6: 1-23; 7: 1-13.

1. The two Adams.
2. Passion and Patience.
3. The Dusty Room.

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### PREFATORY.

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The house of the Interpreter is the house of the Holy Ghost, who alone can interpret the Scriptures and develop experience, as the One who "searcheth all things, yea, the deep things of God" (1 Cor. 2 : 10).

The Holy Ghost is first named in the Epistle, in 5 : 5, as given to the believer as an accompaniment of justification; therefore, thereafter in the Epistle He is assumed as present with the pilgrim to edify and comfort, though He is not mentioned by name again until the eighth chapter, in which He is associated with a second crisis in the believer's experience.

The development of doctrine and experience in the Epistle is eminently logical: overlooking which fact,

many seem to miss much vital truth. Thus: we saw the *unregenerate* pilgrim come from the City of Destruction (1: 18-32,) to the Wicket Gate (3: 21-26), but hereafter, we follow only the *regenerate* pilgrim, from the Wicket Gate onward to the Cross. The law has a second part to perform: we have seen it a schoolmaster leading to the Wicket Gate, and now we shall find it a schoolmaster leading to the Cross; *i. e.*, to a fuller apprehension of the Atonement.

## 1. THE TWO ADAMS.

*This topic is so vital to the plan of the Epistle that the writer ventures to change the application of two scenes in the Story to suit it, hoping that the reader will pardon the rudeness — and he may think, even barbarity — on the evidence appearing that the effort is not to improve the incomparable Bunyan, but to illustrate the inspired Paul. The extemporized portions are indicated by brackets.*

## THE TWO ADAMS IN THE STORY.

### THE FIRST ADAM.

Then went Christian on, till he came at the house of the Interpreter, where he knocked over and over: at last, one came to the door, and asked who was there.

*Christian.* Sir, here is a traveller, who was bid by an

acquaintance of the good man of this house to call here for my profit: I would therefore speak with the master of the house.

So he called for the master of the house; who, after a little time, came to Christian, and asked him what he would have.

*Christian.* Sir, I am a man that am come from the City of Destruction, and am going to the Mount Zion: and I was told by the man that stands at the gate at the head of this way, that, if I called here, you would show me excellent things, such as would be a help to me in my journey.

*Interpreter.* Come in; I will show thee that which will be profitable to thee.

So he commanded his man to light the candle, and bade Christian follow him. . . . So he took him by the hand, and led him into a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, "What means this?" At which the Interpreter bid him talk with the man.

Then said Christian to the man, "What art thou?" The man answered, "I am what I was not once."

*Christian.* What wast thou once?

*Man.* I was once fair and flourishing . . . both in my own eyes and also in the eyes of [the angels].

*Christian.* Well, but what art thou ?

*Man.* I am now a man of despair, and shut up in it, as in this iron cage. I cannot get out : O, now I cannot !

*Christian.* But how camest thou into this condition ?

*Man.* I left off to watch, and be sober : I laid the reins upon the neck of my lusts ; I sinned against the light of the world, and the goodness of God : I have grieved the Spirit, and he is gone ; I tempted the Devil, and he is come to me ; I have provoked God to anger, and he has left me ; I have so hardened my heart.

[Then Christian turned to the Interpreter and asked who the man really was ; and the Interpreter said that he represented the first Adam, in the hour when he fell from holiness to depravity, sovereignty to slavery, joy to despair ; and that he had begotten children after his own likeness.]

#### THE LAST ADAM.

. . . Then the Interpreter had him into a private room, and bade his man open a door ; the which when he had done, Christian saw the picture of a very grave person hang up against the wall ; and this was the fashion of it : it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the



world was behind his back : it stood as if it pleaded with men ; and a crown of gold did hang over its head.

Then said Christian, "What meaneth this?"

*Interpreter.* The man whose picture this is, is one of a thousand ; He can beget children, travail in birth with children, and nurse them Himself when they are born.

And whereas, thou seest Him with His eyes lift up to heaven, the best of books in His hand, and the law of truth writ on His lips, it is to show thee that His work is to know, and unfold dark things to sinners ; even as also thou seest Him stand as if He pleaded with men.

And whereas thou seest the world as cast behind Him, and that a crown hangs over His head, that is to show thee, that slighting and despising things that are present, for the love that He hath to His master's service, He is sure in the world that comes next to have glory for His reward. . . He is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet in the way.

[Then Christian inquired the name of the man in the picture, and the Interpreter replied : "This is the last Adam, The Man from Heaven, as He lived when on earth : in the world but not of it (John 17 : 16), leading men to seek things above, prepared to die for sinners, and to enter upon the glory to follow. Now, having purged our sins, He is crowned with glory and honor (Heb. 1 : 3 :

2 : 6, 9); and by His Spirit having returned to the earth, He is now begetting anew the children of the first Adam, unto righteousness and true holiness (John 3 : 5 ; Eph. 4 : 24), calling them unto liberty (Gal. 5 : 1), and filling them with joy" (John 15 : 11).]

### THE TWO ADAMS IN THE EPISTLE.

Romans 5 : 12-21.

[The Interpreter and Christian are supposed to be in the room just described in the Story.]

The Interpreter, in order to explain and emphasize the oneness of believers with Christ, that "at-one-ment" of which Christian sang (5 : 11), and the abundance of grace resulting, points out to Christian two Adams, fathers and representative heads of two races, the human race, and the race of believers: the first Adam, with all men from him and in him, being identified in nature and destiny, and so found shut up together in the same cage of condemnation and despair; the last Adam, with all believers from Him and in Him, bearing, in like manner, a common identity, and found free, reigning and rejoicing together.

12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned:

13. (For until the law, sin was in the world: but sin is not imputed where there is no law.

14. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

*Interpreter.* Wherefore, (verse 12), as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,—

[Here the Interpreter would have added, in order to complete the sense, what he says afterwards in verses eighteen and nineteen, but Christian interrupts him with a question, and so he pauses in the midst of his sentence, in order to reply.]

*Christian.* You say (verse 12) that death entered the

world on account of Adam's sin, and yet that death passed upon all, for that all sinned (R. V.): how is that? Do you mean all sinned and died in Adam, or Adam and everybody else only sinned and died each for himself?

*Interpreter.* I will explain (verses 13, 14). During the whole period from Adam to Moses men were sinful, indeed, but there was no express law given to them (as there had been to Adam,) which forbade sin and threatened death as a penalty, so that their *individual* sins could not have been reckoned as transgressions *necessarily* involving death. Nevertheless, all, in common with Adam, suffered death: but as Adam's death was inflicted only as the penalty of broken law, and as *all* died, all must have been reckoned as transgressors of *some* law; and the question is, *What* law?

As no law was given to any one but Adam until the time of Moses, we must needs go back to the law given to Adam, and understand that he was constituted the federal head of humanity, and that *his* sin against law was *reckoned* as the sin of all his descendants against law; so that the death penalty which fell upon him, fell also upon every member of the human family.

And moreover, Adam, as this head and representative, is a figure of another to come as the second and last Adam.

[Here, again, the Interpreter would possibly have

resumed the thread of his discourse, and completed the parallel (as in verses 18, 19), but he is a second time interrupted by Christian, who catches at the words "figure of him that was to come" (verse 14); and, as if anticipating what was about to be said, puts in another question.]

*Christian.* Is the parallel exact in all respects? Did the last Adam merely restore our former estate of happiness?

*Interpreter.* (Verse 15,) Nay: the sphere of grace far exceeds the range of sin. Much greater benefits are received by believers through the last Adam than were forfeited by the human race through the first Adam; and for instance:

Condemnation (verse 16,) came upon all for the one offence, but grace justifies believers not only from their one offence in the first Adam, but also from a multitude of offences in themselves.

And (verse 17), though death, the penalty, reigned indeed over the first Adam's posterity, yet the posterity of the last Adam not only have the penalty removed (whereby they might live on in the low estate in which they were born at first), but they are exalted in and with their risen Head, to reign in turn over death; even its possibility, in an endless and righteous life.

[The Interpreter having thus met the questions raised

by Christian, and having somewhat, by his replies, brought the thought back to its first connection, now resumes his unfinished statement in verse twelve; first repeating, in substance (first clause verse eighteen), his former remarks, and then completing the parallel.]

*Interpreter.* (Verses 18, 19,) Therefore, as by one offence unto all men for condemnation, even so by one righteousness unto all men for justification of life: for as by one man's disobedience many were made \* sinners, so by the obedience of One shall many be made righteous.

[Christian, apparently satisfied regarding the relation as explained, between law, sin and death, as far as it covers the period between Adam and Moses (verse 14), now desires to know something concerning the same relation *since* the time of Moses, and whether the new expression of law brought in by Moses, has in any wise changed that relation.]

*Christian.* Sir, one question yet remains. Since, as you have shown (verses 13, 14), from Adam to Moses all were condemned by the law given to Adam, and since all living after Moses must be for the same reason condemned, as all descend alike from Adam, why then was the law of Moses introduced, with its new commandments and penalties? Or, in other words, why, since all dwellers

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\* Greek, "rendered," or "constituted."

in the City of Destruction are as much condemned as those in the Village of Morality — as I learned from Evangelist (3 : 1-20), and as I felt myself to be true before I left the City of Destruction (1 : 18-32), or ever came near Mt. Sinai (2 : 1-16) — why, I ask, does Mt. Sinai stand outside the gate, impending over the Village of Morality, and where pilgrims, such as I was, already condemned, and from a doomed city, happening near, should tremble all the more ?

*Interpreter.* (Verses 20, 21). The law of Moses prescribing righteousness, entered, not with expectation of saving any, but that the offence already committed through Adam, might abound ; that is, become more manifest in its spirit and effect : in other words, that the sinfulness of humanity, inbred from Adam as a portion of the penalty of his sin, might, by being aroused against the holy commandments, become more evident, and so be forced to see its hopelessness and helplessness ; and thus be used to usher in the necessity, efficacy and glory of superabounding grace through Christ, the second and last Adam. Or, in still other words, as shown you before very briefly by Goodwill (4 : 1-25), Mt. Sinai was so placed, not to save pilgrims, and so take the place of the gate (3 : 21-26), but in order to make them feel more surely the necessity for the gate, driving them away from the folly of seeking Legality's system of good works, as a



process of atonement for *disobedience to one law by obedience to another*, or for disobedience in spirit by obedience in letter.

The Interpreter here conducted Christian from the room, and they passed into another, containing "Passion" and "Patience."

## 2. PASSION AND PATIENCE.

*Passion and Patience, or the carnal and the spiritual nature or disposition, are the respective offspring and out-come of the natural and the spiritual Adam; like producing like. Paul and Bunyan teach the same truth here, though the latter has more to say as to the outward conflict between the regenerate and unregenerate, while the former, though noticing this, teaches more particularly of the corresponding conflict within the believer, in that he is one who has been born of both Adams, and so has inherited the disposition of each. And there is a hint of this view also, here in Bunyan.*

### PASSION AND PATIENCE IN THE STORY.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and handed him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then

Christian asked, "What is the reason of the discontent of Passion?" The Interpreter answered "The Governor of them would have him stay for his best things, till the beginning of the next year; but he will have all now: but Patience is willing to wait."

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed Patience to scorn. But I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, "Expound this matter more fully to me."

*Interpreter.* These two lads are figures; Passion of the men of this world, and Patience of the men of that which is to come: For, as here thou seest, Passion will have all now, this year: that is to say, in this world; so are the men of this world; they must have all their good things now; they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the bush, is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world. . . . .

*Christian.* Then I perceive it is not best to covet things that are now: but to wait for things to come.

*Interpreter.* You say truth: For, the things that are seen are temporal: but the things that are not seen, eternal. But though this be so, yet since things present, and our fleshly appetite, are such near neighbors one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continually between the second.

#### PASSION AND PATIENCE IN THE EPISTLE.

Romans 6: 1-23.

[The Interpreter and Christian supposed to be together in the room mentioned in the story.]

A conversation between the Interpreter and Christian as to the propriety and feasibility of the believer, now that his sin is put away by his association with the second and last Adam, continuing to indulge in sin.

The pilgrim now proposes two questions to the Interpreter, which are severally answered, giving us two sections of the chapter for consideration, *viz.* Verses 1-14; 15-23.

These questions of the pilgrim are seen to be logically, though carnally suggested; partly by what the Interpreter has previously said, and partly by what the pilgrim has experienced on his way to the Interpreter's house.

*Christian's first question concerning Passion and Patience.*

Romans 6: 1-14.

1. What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid. How shall we, that are dead to sin, live any longer therein?

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

*Christian.* Sir, you have just shown (Rom. 5: 15-21), that the second and last Adam came to supersede the

first Adam ; and moreover, that He wrought so effectively that grace more than saved, even abounding over sin ; and in such a way that, so to say, sin being the occasion of grace, *made* grace abound, enhancing the glory of its saving power ; and this I also *felt* to be true when I had passed the Wicket Gate, and sang the praise of grace. Wherefore, Sir, I would know whether we pilgrims may not continue to sin (verse 1,) in order that grace may continue to abound in continual saving ?

*Interpreter.* (Verse 2,) God forbid ! How shall we who are dead \* to sin live any longer therein ? Do you not comprehend (verse 3,) how those who are baptized into *Christ* are baptized into His *death* ? into an association and fellowship with the *import*, *scope* and *power* of His *death*, that act of His whereby He united us with Himself, He assuming our place and character, that we might assume His ? and moreover, how, if we are baptized into His *death*, we are, consequently (verse 4), baptized also into that *accompaniment* of His death which marked its completeness, namely, His *burial* ? to the end that, being in Him by burial, we might be identified with Him also in His *next* act, His *resurrection*, and in all its *import*, *scope* and *power*, so as to be able to walk with Him in all the newness of that *life* which He received from the Father ;

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\* " Who died." R. V.

in all its newness of *character* as well as *occasion*? For if (verse 5,) the significance of His *death* be ours, in that it was only as the planting of a seed with expectation of a new growth, surely it follows that we share also in the significance of His *resurrection*, in that it was the springing up of that seed in the new growth.

Now, therefore, comes the need, *for practical purposes*, of knowing just what *is* the significance of his death and resurrection, and ours with Him; that is, of getting some definite conception of the spiritual import, scope and power of these acts (verses 6-14). For, though we understand *wherefore* He died and rose, that it was *in our behalf*, we may not equally perceive *wherein* and *whereunto* He died and rose.

First, then, as to His *death*, and ours with him (verses 6, 7): we are to know that (verse 6) our old man, the first Adam in us, or "Passion," was crucified on the cross of Jesus Christ, who died only as the representative and substitute of the evil in us, being "in the likeness of sinful flesh" (Rom. 8 : 3), and "made sin for us" (2 Cor. 5 : 21), and "a curse for us" (Gal. 3 : 13), for the express purpose that the body of sin, that is, our entire unredeemed man, this mortal body and its fleshly belongings,\* which so long controlled us, might be rendered impotent for

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\* The writer recognizes the theological distinction, so plain in the Greek, between the *body* and the *flesh*.

evil, be nullified,\* that henceforth we should not serve sin.

For (verse 7,) one who has died (as Christ has, and as we believers have with Christ), and thus undergone the full penalty of sin, is surely thereafter legally free from sin as the master.

But (verse 8,) if we are thus dead with Him unto sin, unto all its claims and power, it follows, as already in a measure seen (verses 4, 5), that as He lives again, so shall we, and with the same significance of resurrection.

And therefore, in the second place, we are to have a proper *conception* of the significance of His *resurrection* : knowing not merely *wherefore* it was, that is, for us, in our behalf, but knowing also *wherein* and *whereunto* it was : namely (verse 8), that it was with no more possibility of death, but with triumph over it. And this surely follows (verse 9), because His death once for all ended the reign of sin over Him, and so the reign of death, which is the penalty of sin ; and therefore His new life is a righteous life unto God, as well as an endless life.

So then (verse 11), having died and risen ourselves through our Lord Jesus Christ, in like respects wherein and whereunto He died and rose for us, *we should reckon ourselves dead indeed unto sin, but alive unto God* ; having

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\* So Greek : "done away," R. V.



new righteousness, united with new life through Christ, the second and last Adam ; that is, having justification and regeneration, summed up in the proof of it in us, a new nature or disposition, "Patience," so-called.

Let us (verse 12,) *use*, to advantage therefore, this new, righteous life received : let us live and move in its power : let not sin reign in your mortal body, in the semblance of which body, even in Christ's body, made "in the likeness of sinful flesh" (8 : 3), sin's reign hath ceased,—

[Here the Interpreter paused, even in the midst of the sentence, not because he desired to add anything, but because he noticed Christian's look of wonderment at the paradox that believers should be urged to *become* what they already so clearly *are* ; as if some secret and fatal possibility of meaning lurked in the Interpreter's words, somewhere between what was actual and what was practical.

The Interpreter therefore recalled to Christian's mind some things which had been told him already, and reminded him moreover, of some things which he had experienced on the way thus far, and cited, besides, numerous passages of Scripture to confirm and unite his explanations : and this is the sum of what he taught for the pilgrim's private ear :

"Remember this two-fold fact, that as a saved believer, *you* have died unto sin and risen unto righteousness *with Christ* by imputation, and *Christ* hath died and risen

unto the same end *in you* by regeneration. To particularize,—at the risk of seeming tedious—let us notice these statements in the order named, that we may see their associated power in salvation.

“As to the first statement: We lately viewed our relation to the two Adams (5: 12–21), and saw the second and last Adam to be the head and representative of all believers; and that by divine imputation His death unto sin is reckoned as their death unto sin (6: 6–11), and His resurrection unto endless righteousness of life as their resurrection unto the same. Moreover, you saw for yourself, at the Wicket Gate of faith (3: 21–26), that your own righteousness availed not, but that the death of Christ atoned for your unrighteousness, and a righteousness apart from works was accounted yours through faith. Thenceforth you felt that Christ’s death stood for yours, and His resurrection for yours, in that by the one, your sins were reckoned as having been placed upon Him, and by the other, His righteousness upon you; Christ, in His acts of death and resurrection, having become the believer’s substitute through the divine imputation (4: 25).

“Yet more than this, as I have already shown, is graciously secured to believers through divine imputation. For not only our sins, but our sinfulness, that is, our innate depravity, is reckoned as wholly put away from

us, since our very 'old man' itself, all the possibility and power of the first Adam in us, as witnessed in his inborn offspring, 'Passion,' so-called, 'was crucified with Christ' (6 : 6, R. V.). Christ in His death and burial having personified it, was thus divinely and graciously identified with it in condemnation and execution, in order that we, as those whose faith is enlightened to apprehend this gracious significance of the atonement, might realize and rejoice in our deliverance from an association with 'our old man'. Thus, by divine imputation, such a perfect righteousness becomes ours as we enter the Wicket Gate of faith, that the presence of the flesh still within, is ignored *as to justification*. Yet, with all this occasion for joy, in our realization of perfect judicial righteousness, that we are 'complete in Him' (Col. 2 : 10,) who is the second and last Adam, and Head over all things to the Church, if we see no more, we see but in part : and therefore we are now to notice the second statement.

"You, as a believer, are in Christ not only imputatively, but also actually, since you are not only justified, but because justified, regenerated : having been born of His spirit, and so being *of* Him, His nature is actually in you. In this new nature, or new disposition, 'Patience', so-called, there is to be found not an imputed or judicial righteousness, but a created and actual righteousness. You are a new creation in Christ, for a new creation of

Christ is in you (2 Cor. 5 : 17). As to the 'new man', you are begotten, not of man, through the first Adam ; and so are not 'flesh,' as one 'born of the flesh' ; but are 'spirit', because begotten of the Holy Spirit (John 1 : 12, 13 ; 3 : 6). In Christ, as to the new disposition, or 'new man', you are renewed in knowledge after the image of the Creator, and created in righteousness and true holiness (Col. 3 : 10 ; Eph. 4 : 24). Herein you are not only *in* Christ, but *of* Christ ; you are not only justified, but (2 Peter 1 : 4) you are become a partaker of the Divine nature.

"Remember you not how your *consciousness* affirmed all this when you sang (5 : 1-11) after passing the gate ? How all things seemed different within as well as without ? What new peace, joy, hope and love you found as an accompaniment and consequent of being justified by faith ? How you evidently felt conscious not only of being made *righteous* apart from the law (3 : 21), but also of being made '*alive* apart from the law' (7 : 9, R. V.) '*alive from the dead*' (6 : 13.) ?

"Henceforth it is certain, therefore, you are not only imputatively, but also actually in Christ, having His nature (8 : 9).

"Is the question of continued sinning to be entertained, since you are thus both imputatively and actually dead to sin, and (6 : 12,) to so reckon yourself ? How

(6: 2,) *can* it be that those who have died to sin should live any longer therein? But here again comes the puzzle: why *urge* you, O believer, to be what you are? Let us meet the paradox.

“As yet you are but in part actually, what you are altogether imputatively. Imputation is unhindered by actualities; it is prophetic, and calleth those things that are not as though they were (4: 17). The actual outcome of grace is limited by the present, but the imputed outcome is limitless, being both retrospective and prospective, extending from the eternal purpose to the eternal fulfillment of God, who chose us in Christ before the foundation of the world (Eph. 1: 4), and will present us faultless at His coming (Jude 24).

“But if we would solve the problem of the *practical*, we must deal with the limitations of actual grace as well as with the completeness of imputed grace.

“The redemption though complete in Christ *for* us, is not complete *in* us while as yet we remain in the unresurrected body. For our redemption in the fullest regard, we yet wait and hope, ‘being burdened’ (8: 11, 18-25).

“But to go back a little for clearer light. We have seen (5: 12-21,) that as surely as we in our natural state were by imputation in the first Adam when he sinned, and so were condemned, so surely were we as believers in the second Adam when, having ended our sin on the

cross, He rose again for our justification, and so are justified. It is also plain that the second Adam's nature is no more surely inherited by us through our spiritual birth, than the first Adam's nature through our natural birth (1 Cor. 15 : 48 ; John 3 : 6). In view of our descent from Adam the 'old man' is in us ; and in view of our descent from Christ, the 'new man' is in us. Therefore, as to the matter of native disposition, we are actually, so to say, a dual, or two-fold, of both Adams ; though imputatively we are only a singular, of the second Adam.

"Consequently, when we come to consider the sphere of *practical* righteousness, we must take note of both these phases of our personality ; or, so to speak, of both 'Passion' and 'Patience' within us. Grace would have the righteousness in 'Patience' nullify the evil in 'Passion' ; and indeed Grace has provided for just such a practical righteousness by the cross of Christ, as you shall yet discover. I exhort, therefore, that you become practically, what you are by grace imputatively, and by regeneration actually ; that is, that you daily live and act wholly in the power of your spiritual resurrection with Christ, and altogether disconnected from the weight of your fleshy death with Adam ; in other words, as if 'Patience' alone existed, and 'Passion' was annihilated. 'Seeing that you *have* put off the old man . . . and *have* put on the new man' (Col. 3 : 9, 10), I therefore exhort

that you *now do henceforth* 'put off the old man' and 'put on the new man' " (Eph. 4 : 22, 24).

The Interpreter now seeing the look of doubt clear away from Christian's countenance, proceeded as before.]

*Interpreter.* Let not (verse 12,) sin reign in your mortal body, that you should obey it in the lusts thereof. Neither (verse 13,) yield your members as instruments of unrighteousness unto sin ; but yield yourself unto God as one that is alive from the dead (*be what you are !*), and your members instruments of righteousness unto God. For sin (verse 14,) shall not have dominion over you, for you are not under law, but under grace.

[Here the Interpreter was about to show Christian how *thoroughly* he was no longer under the law ; moreover, how thoroughly sin's dominion ceased with the cessation of the law's dominion ; and finally, how *the practical advantage* of all this was to be reached ; namely, as already urged, by *becoming* what he *was* ; that is, by *living and acting like one* not under the law, but under grace (7 : 1-13). But now he paused to hear Christian.]

#### CHRISTIAN'S SECOND QUESTION CONCERNING PASSION AND PATIENCE.

Romans 6 : 15-23.

The Interpreter points out the distinction and connection between our legal condition and our voluntary condition.



15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20. For when ye were the servants of sin, ye were free from righteousness.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

*Christian.* Sir, allow an interruption. You say (verse 15,) that because we are not under law but under grace, sin [sin inbred, "Passion", so-called,] shall not have *dominion* over us; well then, may we not indulge in sin [sinning] without a care of consequences, since Sin ["Passion"] cannot have the dominion any more, and so shall not be able to enslave us as formerly?

*Interpreter.* (Verses 15, 16,) God forbid! This, O Christian, is another question suggested by the flesh or "Passion" in you, for the possibility of taking it into

consideration at all, in this discussion with a believer, proves the presence of the flesh. But herein is need that you look at the practical as well as the judicial bearing of your question. Do you not know, from the very nature of the case, as well as from experience, that connected with, yet distinct from all considerations of your *legal* position, is your *loyal or voluntary* position? Do you not see that though sin has lost, and righteousness acquired all *judicial* dominion over you, yet, by your voluntarily running away from the new master, obedience or righteousness, to please and serve the old master, sin, again, you give the old master *practical and temporary* dominion, and that spiritual death instead of holiness, will, so far, result in practice?

But (verse 17), thank God! there has been, in your case, something more than a merely formal and judicial transfer from the service of sin to that of righteousness. You have obeyed the gospel from the heart, have been born again; and when (verse 18,) you were emancipated *legally* from sin, you became a *willing servant to righteousness*. But yet (verse 19), I urge and point out these distinctions, because, through the infirmity of your flesh, or "Passion," there is a *possibility* of your failing in practice. Hence I must needs warn you to yield, that is, voluntarily surrender yourself now, not only as *heartily* — which you have done, as I said (verse 17,) — but also as *entirely*, in

all the powers of your being, even to all your bodily members and mental capacities, to the *new* service and its result of holiness, as you once yielded to the *old* service and its result of iniquity; in order that you may (verse 20,) be *now as utterly free* from the *old* master as you *were formerly* from the *new*. And (verses 21-23), as an incentive, remember, first, the character of your service: that it is to be determined by its fruit, accordingly as it is iniquity or holiness. By this test it will not be difficult for you to know which master to serve. And second, remember not only the fruit, but also the end of each service: the end of the one being death, and of the other everlasting life; but with this difference as to the end, that though death and life follow sin and righteousness with equal certainty, yet while death is the *wages* of sin, life is not the *wages* of righteousness, but — unto the praise of grace — is the free *gift* of God through Jesus Christ our Lord; salvation being not of works, but of faith, and faith being not the hand which *earns*, but only the hand which *receives* eternal life!

[Here the Interpreter bade Christian note the practical lesson as to what he had taught him (6: 15-23): A believer's voluntary indulgence in sin results in his *practical* condemnation, and therefore *conscious* condemnation, and virtually amounts to getting under the yoke of the law again, from which by grace he is emancipated.

The Interpreter told him further, that now he wished to prove the converse (7 : 1-13):

A believer, although under grace instead of law, and so not under sin's dominion, will, if he voluntarily parleys with the law again, *with any hope of obtaining strength from it to walk uprightly*, assuredly get under the same conscious condemnation as formerly ; or, in other words, fall from grace (Gal. 5 : 4,) under *the practical dominion of sin again*.

With that, the Interpreter invited Christian into another room.]

### 3. THE DUSTY ROOM.

*Christian learns a lesson concerning, the ineradicable enmity existing between the law and the flesh, whether the flesh as associated with believers or unbelievers,\* and gains a hint also concerning the provision of Grace, not for removing that enmity, but for subduing the flesh, through death, so that the righteousness of the law may prevail.*

#### THE DUSTY ROOM IN THE STORY.

Then the Interpreter took Christian by the hand and led him into a very large parlor that was full of dust, because never swept: the which, after he reviewed it a little while, the Interpreter called for a man to sweep.

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\* The Epistle, not the Story, shows this as to believers.

Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, "Bring hither water, and sprinkle the room;" the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, "What means this?"

The Interpreter answered, "This parlor is the heart of a man that was never sanctified by the sweet grace of the Gospel. The dust is his original sin, and inward corruptions, that have defiled the whole man. He that began to sweep at first is the Law; but she that brought water, and did sprinkle it, is the Gospel.

"Now whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about that the room could not by him be cleansed, but that thou wast almost choked therewith, this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul; even as it doth discover and forbid it, for it doth not give power to sur'due. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure, this is to show thee, that when the gospel comes with the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished

and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit."

THE DUSTY ROOM IN THE EPISTLE.

Romans 7 : 1-13.

[The Interpreter and Christian within the room, together with the man with the broom, and the damsel with the watering-pot; the former, the Interpreter bids Christian to remember, is the Law; and the latter the Gospel.]

1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death:

6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.



9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

12. Wherefore the law is holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

*Interpreter.* Now let me proceed to prove my former statement (6 : 14), that *because* we are not under law, but under grace, sin shall not have dominion over us; by showing first (verses 1-4), *how* we are not under law but under grace, and *how* this release from the *yoke of the law* releases us from the *dominion of sin*; and second (verses 5 : 6), *how vital to the enjoyment of practical freedom from sin it is, to remember and act out our freedom from the law.*

This much is self-evident (verse 1) — for I speak to the intelligence of one who knows the law, and its object and conditions — that one born under the law is ruled by the law as long as he lives, and only as long. The principle applies by analogy, for instance, to the marriage relation (verse 2). A woman who is married is bound by the law to her husband as long as he lives, and would become an adulteress by marrying another man; but on the death of her husband, the law which ruled over her concerning him is,



void, so that (verse 3,) she can with all purity marry another, and the new contract becomes as inviolable as the old.

By this, several particulars as to the law may be seen : first, that law, in the case of the woman, has a double reference: there is the statute law *in relation to* her husband ruling over her, and the personal law or authority *of* her husband ruling over her ; and second, that the *death* of her first husband terminates at once, both the force of his personal law over her, and of the statute law over her relating to him ; so that her *new marriage* is at once the occasion of her passing wholly under the yoke of the personal law *of* her *new* husband, and of the statute law *concerning her relation to him as* her new husband ; and therefore, third, that these two aspects of the law must always coalesce in power, and become virtually and practically one — the law *of* either husband, and the law *concerning* either husband standing or falling together ; and fourth, that *all the sacredness and power of the new contract is wholly dependent on the absolute certainty of the death which annuls the first contract* ; and fifth, that this certainty being once fixed, the sacredness and power of the new contract is wholly *independent* of any question or aspect of law as associated with the old contract ; and therefore, to vary terms, that the death of the first husband involves the death of all aspects of law associated with him ; and the new marriage involves not only the

fact of a new husband, but also the necessity of new aspects of law.

Wherefore, my brother in Christ (verse 4), — to make the application — as the first husband, together with every aspect of law associated with him, is to the woman, so is our old man (6: 6), or old disposition or nature, “Passion,” along with all aspects of law associated with him, now to us believers.

For as the first husband died, so our “old man” died; died on the cross, in and by the body of Christ, who was the representative and substitute of our old man (6: 6).

And, as by the death of the first husband the woman was free to marry another, with no question as to the legitimacy of the marriage, or of service and allegiance to the new husband, even so are we released by the death of the “old man” in the death of Christ, from all obligation to and association with him, for the purpose that we may be truly, purely and solely married to a new husband, even to Christ as risen from the dead, with no taint of sin imputed, and under no condemning law, but with the likeness of His own immaculate purity; and for the further purpose also, that the resulting fruit and service of marriage with the risen Christ might be unto God, we ourselves yielding allegiance to Christ, our new husband, in the newness of the spirit of God’s law,\* which

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\* Anticipating a little verse 6.

is love (13 : 10), because yielding allegiance in the newness, or new love of our spirit, or new man ("Patience," in Christ Jesus, born of His Spirit.

[The Interpreter here remarked that he would have Christian note many points in the analogy, which at first hearing might possibly seem to be mere quibbles, irrelevant and far-fetched, but which would nevertheless bear consideration, not only to make clearer what had been already stated, but also what remained to state ; and which would, moreover, he felt quite confident, hereafter aid Christian to understand himself better, particularly when he came presently to ascend the hill which stood off but a short space, as he could see from the window of the room in which they now were. Here the Interpreter pointed to the hill ; and Christian, as his eye followed the direction, shrugged his shoulders a little, and said it looked very steep. To which the Interpreter replied, that it was steeper to some pilgrims than to others, and also shorter, depending much on the weight of the burden which they carried up on their backs ; and he added that he apprehended it might prove quite steep to Christian, as he had noticed Christian felt rather restive under his burden already, *while they were conversing about the law*, and because of the carnal character of some of the questions which Christian had suggested ; but he said he hoped that the hill might not prove long,

even if it proved steep, and he believed it would not if Christian would give good heed to all he learned at his house. With that, Christian ceased to look in the direction of the hill, and turned to listen to the Interpreter, who began at once to state the points of analogy to which he had referred.

### SOME ANALOGICAL POINTS.

(An Episode).

*Interpreter.* 1. As the woman voluntarily placed herself under the obligations of the first marriage contract, and under the dominion of her first husband, and no law compelled her to the marriage, so our fallen position by nature, under the condemnation of the moral law in association with "our old man," and under his dominion, is reckoned as having been voluntary, in that we fell in and through the voluntary sin of Adam, as we have noticed in discussing the matter of the two Adams (5 : 12-21).

2. But as when the first marriage was once formed, the civil law, though not responsible for the compact, recognized and cemented it, binding the woman to her husband, so the moral law, though wholly irresponsible for our evil association, recognizes it, and concludes us under sin, shutting us up to a partnership with the flesh.

3. And as the civil law *by* thus binding the woman to

her first husband, furnishes him with opportunity to exercise dominion over her, so the moral law, by associating us under its curse with the old man, affords opportunity for the old man to have dominion over us. (The law entered that the offence might abound. Chap. 5 : 20.)

4. As the death of her first husband released the woman at one and the same time from the power of the civil law (in that aspect wherein it bound her to her husband and to his dominion), so the death of our old man on the cross of Christ released us at once from the condemning aspect of the moral law which bound us to the old man, and to his dominion.

5. Or, in other words, as the death of the first husband involved the death—so to say—of the civil law as to that contract, and the death of the law or dominion of the first husband, so the death of our old man involved the death of the moral law as it pertained to our former connection with our old man, and the death of his law or dominion.

6. And conversely, as the death of the civil law, as enforcing that contract, together with the death of the law of the first husband, implied the death of the first husband himself,\* so the death of the moral law as to our association with the old man, together with the death

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\* Merely a divorce would be judicial death, and an equivalent in the argument on this point.

of the law or dominion of the old man, implies the death of the old man himself.

7. As, when the restraints of both these laws ceased, — that of the civil law and the law of her first husband — the woman was left free to marry another, of her own free will, so, when the condemning restraints of the moral law and of the law of our old man ceased, we were left free to be married to another, even to the risen Lord Jesus.

8. As when the woman's new marriage has occurred, all the sacredness and power of the new contract and of the new husband's authority depend upon the certainty of the death of the first husband — since his death involves the death of all obligations to him — so the sacredness and power, the peace and security of our new union with Christ depends on the absolute certainty of the death of our old man.

9. And as when the certainty of the death of the first husband has been definitely ascertained, the sacredness and power of the new marriage and of the new husband are assured, and henceforth wholly independent of all considerations pertaining to the first contract, as much so as if no such marriage had ever taken place; so when positive assurance is felt of the death of our old man on the Cross of Christ, and of his burial in the Sepulcher of Christ, the sacredness and power, the peace and security

of our new union with the risen Christ is understood and enjoyed, and confidently known to be entirely unaffected by any questions as to our former condemned and lost estate under sin.

10. It is moreover clear, that as the woman was as thoroughly freed by her first husband's death, from all former relations with him, and obligations to him, as if she had died herself, so the death of our old man on the cross, enduring in the person of Jesus the full penalty of our sin, frees us as thoroughly from sin's dominion and condemnation as our own death there; and so, in a sense, we did die there, and sin and death are past.

That is to say, we are as truly dead to the old man and the associated aspects of law, as the old man and those aspects of law are dead to us, by the body of Christ.

11. As, after the woman has voluntarily entered into a new marriage relation, it is the very same civil law that bound her before which binds her again, but yet to a new husband; so, after we have of free will accepted of our new husband, the risen Christ, it is the same moral law that presides over the new union which presided over the old, binding us in it. Only now it is the law in its spirit, while formerly in its letter.

12. But as the woman's new husband, being another man, with a different personality and character, would



exert his dominion over her with a different purpose and manner from that in which her first husband expressed his authority, so our new husband, the risen Christ, standing in infinite contrast with our former husband, the flesh, or old man, exerts His control over us very differently; even with the gentleness and solicitude of love; while the dominion of the old man was, always tyrannical and degrading.

13. And as the woman, if her first husband was evil-disposed, felt, as long as she remained with him, not only the despotism of his power, but the despotism also of the civil law which afforded him the opportunity for power, so our first husband, being evil, we not only suffered thereby, but painfully felt the weight of the moral law which both concluded us under sin, and shut us up to the degrading association, without hope of escape until the old man should die.

14. And as the woman, in such a case, would more or less continually, and might, at times, painfully feel this oppression of the civil law, and could in no wise release herself from this feeling by any efforts to observe and approve of any other statutes of the civil law pertaining to citizenship, or succeed in making the civil law, as a whole, seem agreeable and good to her, or feel any love for the framers of it; so we, while married to the flesh, could only feel enmity to the moral law which condemned

and bound us; and all so-called service to any commandment of the law never lessened the enmity we indulged against the law as a whole, or made us any more loving towards God, the author of the law; our service being only constrained, and in the deadness of the letter.

15. And as the woman, if her new husband is kind and loving, serves him from the force of affection, without thought of the constraint of the civil law; which would in consequence seem good and pleasant in this particular, and possibly in every other; so since our new husband, the risen Christ, is infinite in His loving kindness, and chiefest among ten thousand, our service to Him is in the newness of the spirit of the moral law, or love, which is the fulfilling of the law (13: 10).

16. Therefore, as thus the civil law may acquire an aspect of good or evil to the woman, aside from its real integrity, according to the good or evil character of the husband to which it binds the woman, so the moral law, always spiritual in itself, and holy, just and good (7: 12, 14), acquires a good or evil aspect to us, and over us, according as we are married to the flesh or to Christ.

17. And as the civil law, being thus practically identified with the character of either husband, and subservient to either, may be considered and called the law of either; so the moral law in the hands of the flesh, becoming the tyrannical yoke of the flesh, may be fitly termed

"the law of sin and death" (7 : 23 ; 8 : 2) ; while in the hands of Christ it becomes, and may be called, "the law of our inward or new man," or "law of our mind" (7 : 22, 23), and "the law of the Spirit" (8 : 2) ; Christ's easy yoke (Matt. 11 : 29, 30).

18. But as the goodness of the civil law can be seen, in the midst of all its abuse by the first husband, by the fact that it was designed to meet the needs and desires of such marriages as that with the second husband, and is not responsible for the way in which it may be misconstrued and abused, even so the goodness and perfection of the moral law in itself, is discovered to be invariable, as it has been ordained unto life, for the wants of the new man, although it is found to be only unto death in the hands of the old man (7 : 10).

19. And finally, as the civil law, on finding its ideal of marriage reached in the woman's second contract, would account it as the very best obedience which the woman could render to itself, if she gave her good husband all love, reverence and practical service, so the moral law, realizing its highest intent in our new union with the risen Christ, looks for our most satisfactory obedience to its holiest claims, through our unquestioning devotion, submission and service to the Lord Jesus only.

The Interpreter here remarked that he would not take time to set forth other points in the analogy, nor would

he have Christian press some of the points already made too far, as in that case the old saying would be verified, that no illustration can go upon all fours. But he said that he thought what he had dwelt so particularly upon might prove useful hereafter, for though he should scarcely refer to the analogy again, it would probably come back, in relation to some of the points, to Christian's own mind, and so he would now leave the matter with him. In what he had further to say, he added, he should use for illustrations the man who stood near them with the broom, representing the law, and the damsel with the watering-pot, representing the gospel. But he bade Christian observe that by the aid of the illustration already employed from the marriage relation, he had fully redeemed his promise to show in what sense we are not under the law because we are under grace, and how we are not under sin because we are not under the law.

"And yet," he added in a lower tone, "the proof may not seem clear to you just yet, but surely will when associated and fortified with additional illustrations." With that he returned to his discourse.]

*Interpreter.* Now then again (verses 5, 6), let me turn to the practical side of doctrines, and urge you to *be* and *act* as free from the law, and so from sin's dominion, *in daily life*, as you are free already imputatively—and actually, as to the "new man"—by union with the risen

Christ. Else, in spite of your imputed and regenerative freedom, you will miss the enjoyment of *conscious* freedom, through the presence of the flesh within you still; for *it* will be able to resume its activity and to seize hold of the law again, the instant *you* seize it, and so to yoke you under it in bondage. Remember, therefore, to beware of the law, as of sin! For, bear in mind how the law was always sin's yoke when we were in the flesh, that is, unregenerated. There was no *motion* of sin — moving of sin in the desires or emotions of sin \* — no power of sin over us except by the law; that was always the yoke sin adopted and appropriated for our subjection; it lay there conveniently at hand, and ready for sin's use; sin rising against us through the law, prevailed by it, working out into overt expression in our bodily members, and bringing forth fruit unto death. [Here the Interpreter motioned to the man with the broom, who by a single sweeping stroke sent the dust up in a cloud. The Interpreter then continued.]

So were the motions of sin by the law.

In all of the sin wrought out in our members, the law was sin's ally, and the result was continually and only spiritual death. There was no help for us then, no rescue from that state of affairs, because then we were under

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\* Virtually equivalent to word "lust" below, as both a mental and moral state incited by the law.

the law, having never been under grace. But now being under grace, we are delivered from the law; that law being dead (or we having died\* to that law) wherein we were held, bound to the old man until *he* should die (or we should die to him), in order that we should reach not merely the imputed or judicial result, nor even simply the blessed actual result in the new nature, but still further, in order to reach the *completeness* of result in a glorious *practical service* to God in newness of spirit; experiencing freedom and gladness, instead of degrading, formal deadness of service in the oldness of the letter.

Therefore being now delivered from the law, *let* us live up to the standard of freedom! Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5 : 1); that is, the law! *Act* as free from the law, as from sin; else bondage to sin will surely come again practically, and you will fail to be what you are. For, remember how we have seen that the flesh is yet in us, even though we are not in the flesh, and that as to the flesh we are unchanged in disposition; and observe that the flesh has lost its power to rule, simply by being disassociated from the law. Let us beware, then, *that the old association be not renewed in any degree!*

Imputatively, only by freedom from the law are we

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\* So R. V., and the practical end is the same.

free from sin's dominion ; actually, at the new birth, we were freed from sin only because freed from the law ; even so then, we can only be *practically* free from sin by freedom from the law.

[Here a dark cloud of perplexity instantly gathered in Christian's countenance, and he broke out with another question, as if he could bear to wait no longer.]

*Christian.* (Verse 7,) Is the law sin then, that it so inevitably plays into the hand of sin ? For, notwithstanding all your pains at illustrating and explaining, the question will suggest itself. For you strain the paradox so unto the utmost, that I cannot help doubting the virtue of the law. It seems to be set forth as the forbidden tree of the knowledge of good and evil standing right in the midst of the garden of grace, which if we touch, we die. And I cannot help wondering whether, after all, the law is not the same as sin, and our only escape from disaster is to become lawless !

*Interpreter.* (Verse 7,) Nay, good Christian, God forbid ! The law's association with sin is forced, and not of design. The law and sin are only at *enmity*, in purpose and aim ; yet, by this very enmity they have a fatal affinity for each other, so that the presence of either *in activity*, invokes that of the other to combat ; when the law succumbs, and aids sin's activity, yielding its power to condemn us.



[Here again the man with the broom began to sweep, and the dust flew. Then the Interpreter bade Christian note that the broom and the dust were not at peace, but at war, the purpose of the broom being to drive out the dust; but that the dust instead of yielding, rises by means of the broom into the air, and the broom lends it strength to do so. Together, they contrive to make the air dusty; yet they are not one and the same. It would be to as much purpose to ask whether the broom is the dust, as whether the law is sin; and to as much purpose to expect, by throwing away the broom, to get rid of the dust, as to throw away the law in order to get rid of sin.]

*Interpreter.* Nay, good Christian, the law is not sin! Let me personate the case. I, as a believer, having been delivered from the conjoined and reciprocal dominion of the law and sin, through Christ, would not have known sin's dominion again unless I had looked to the law again, and listened to the law forbidding sin, and tried to obey, and so got under the law again practically. For, for instance, I had not known the sin of coveting,\* except the law had said to me, "Thou shalt not covet."

The law is not sinful, or else it would not reveal and forbid sin, but would conceal and commend it; and yet the law really *incites* sin (verse 8). Sin was revealed to me by the law, by the very fact that the law incited sin.

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\* R. V.

Sin within me, in the flesh, hating the commandment forbidding sin within me, grappled with the commandment as it caught my ear, and took occasion by the commandment to work in me all manner of coveting.

Apart from the coming of the commandment forbidding the indulgence of even an evil desire, I as a regenerated believer had not been inclined to indulge in such sin, nor been conscious of so doing.

Therefore, as a general statement, we may say, sin apart from the law, was, and is, so to speak, dead, powerless to act. Apart from the law, a predisposition to sin was present with me, it is true, in the flesh, but it was motionless, in the semblance of death, null and void through grace (6: 6, 7).

[“You see,” said the Interpreter, in a low tone, as he looked about him, “how quietly this dust is settling again, now that the broom is still; so that you would not have been conscious of there being a latent power in the dust to rise up and fill the air, except it had been revealed by the strokes; so to say, by ‘the coming of the commandment’ of the broom to drive out the dust from the room! It was the *war* between the broom and the dust that made the air dusty and deadly. The dust took occasion by the stroke of the broom to fly about, and the motions of the dust were by the broom. Apart from the broom the dust is dead, and must be. What then? Why,

it is plain that the broom cannot ‘conquer a peace,’ and it need not try!”]

*Interpreter.* A personal proof to me of the general statement just made, that sin apart from the law is inert, as it were, “dead”, is the fact, that once, on a well-remembered occasion, I was “alive apart from the law” (verse 9); namely, at the Wicket Gate; for there my sin came to its death when I obtained “righteousness apart from the law” (3: 21-28), and when I was born again of the Holy Ghost, and by this new birth became “alive.” And thereupon, consciously discerning the tokens, powers and consequences of being made “alive,” I sang rejoicingly, “Being therefore justified by faith, we have peace with God” (5: 1-11).

Before I had passed the gate, or knew of the redemption through the blood, I never was “alive”; but from birth, being in the flesh, and of the first Adam, I was “dead in trespasses and sins” (Eph. 2: 1). *I was dead*, spiritually “dead”, *because sin was alive in me*; and sin was thus alive in me, and had dominion, because I was never till then *apart* from the law, but was *under* the law, and the law was the strength of sin (1 Cor. 15: 56). But when at the gate I died to the law, I died also to sin’s dominion, and then received, moreover, a new life apart from the law, a resurrection life in the risen Christ. Thus, it was *all* “apart from the law”, *viz:* as to the *imputed*

righteousness of faith, and as to the *actually new life*, and the *actual* righteousness inherent in the new nature (6 : 1-11 ; 7 : 22 ; Eph. 4 : 24) ; and still further — though but for awhile, alas ! — as to a consciousness of *practical* righteousness of life. But, by and by, growing forgetful as to the fact that my freedom from sin's reign only followed freedom from the law, the thought of the holiness of the law, as forbidding even an evil desire, together with a conscious view of my natural propensity in the flesh to evil, in contrast with the law, and in contrast with my new nature, which accorded with the law, tempted me to try the power of the law to drive away every evil desire which tempted and tortured me.

Then instantly, with the effort to meet the obligations of the commandment, new life and power were incited in sin, or rather its *old* life came back again ; sin *revived* ; and, as a consequence, *I* died from the practical power and conscious enjoyment of the spiritual resurrection life in Christ which I had received when sin died.

And so (verse 10), the commandment which was ordained unto life, I found to be unto death. That it was ordained, that is, that its invariable design was unto life, is plain, in that the law ever opposes and reveals sin, as we have seen. It cannot abide sin, but condemns us for association with it.

[Here the Interpreter bade Christian observe that the

broom was ordained, or designed to rid the room of the dust, and cleanse it, and its failure to do this was not because of any fault in the design, or ordaining of the broom.]

*Interpreter.* The secret of my trouble with the law was (verse 11), that it *failed* in its design, in that sin proved the stronger with me; and, being *incited* by the opposing law, by the law overcame me; even deceiving me, as it were, *by* the law, into the *use* of the law, on purpose to slay me! For, when I saw the law sternly *forbidding* sin, I was inveigled into the use of the law, by the hope that the law could *expel* sin, especially as sin had been so long lifeless. But I forgot that sin was only dead apart from the law.

["See," said the Interpreter, "how quickly this lately passive and lifeless dust springs up the instant it feels the broom moving. The broom's *power* to sweep out the dust is not equal to its *desire* to sweep it out, nor its *demand* that it should leave the room. If, deceived by the evident design and desire of the broom, judging by its strong and fitly shaped appearance, I begin to use the broom vigorously, with expectation of soon and easily cleansing the room, I soon discover the mistake, for I nearly suffocate with the dust." The Interpreter then continued as before.]

*Interpreter.* Wherefore (verse 12), notwithstanding

the thwarted intent of the law, and its forced association and complicity with sin, the law is holy, and the commandment not to desire evil is holy, just and good.

[The Interpreter then told the man to hand the broom to Christian for examination; and would have Christian be sure that it was an excellent broom, perfect in shape, finely tipped and bushy, yet compact and strong; but that nevertheless, some of these best qualities proved its weakest points when it came to fighting the dust, for the larger and more bushy it was, the more dust it would reach and arouse; and also, he would have him remember, that the faster and more vigorously it was used, the more the dust would fly; and that the application to sin and the law was plain.]

*Interpreter* It is therefore clearly seen (verse 13), from the whole discussion, that in my urging you to avoid the law, this much is certain, that it is not because the law is evil *in itself*, nor—if we look closely—that the *tendency* of the law *of itself* is deadly; but that it is to be avoided because of the *associated tendency of sin*. While the possibility for evil is near, as it always is in the flesh, the law's design and working are never left to act by their own merit. So, strictly speaking, I may not say that the law, which is only good in itself and in its design, became the *cause* of spiritual death to me, but only that it became the *occasion*, inciting sin by forbidding it; and

*designedly*, though unwillingly so, in order to *reveal* it; bringing out the hateful nature of sin into full view, in contrast with, and opposition to, and power by, the holy commandment; in a word, that *sin* might be revealed to be the sole and pre-eminent *cause* of my death, working death in me by that which is good!

[With that the man, at a nod from the Interpreter, swept more swiftly and vigorously than ever, so that the dust rose in clouds, until Christian choked and coughed, and ran to a window for breath. Indeed, he was fain to leave the room, had not the damsel who had the watering-pot, being at that moment bidden by the Interpreter, quickly sprinkled the floor; when the dust was soon subdued, and Christian stayed his steps. But his countenance showed perplexity, and that he was ill at ease with the weight of his burden: and at length, as the Interpreter stood silent, watching him, as if puzzled to read the cause of his trouble, now that the dust was allayed, and they could all breathe with comfort, he broke forth:—

*Christian.* Sir, I am still more perplexed than ever at putting together some things you have said and illustrated. I cannot see how you arrange and co-ordinate several particulars with consistency as to all of them. At times, when you have spoken, my heart has lightened with the conviction that I had the plan of arrangement, and that truth was clear; but then as you have talked on,



I have become all ,perplexed and mixed again, and it seemed all a fine jumble of contradictions. It may be that my trouble is owing to my stupidity, or it may be owing to the fact of your having a secret means of solution for the puzzle which you have not yet stated. If the latter is true, please make it known, for at present I can come at nothing conclusive by the doctrines you have placed together, after severally proving them. For instance, you state that (1) the law is good and only good, having no evil or evil tendency of itself; that (2) I must not however look to the law to subdue and remove sin, even though I am conscious of the presence and power of sin in the flesh; for the reason that (3) the law cannot accomplish the subjection of sin, because sin will thwart it by perverting its purpose, and using it to subject me; and that (4) as I never did attain to *imputed* righteousness in justification, nor to a new life and *actual* righteousness in regeneration, by means of the law, but, on the other hand did surely attain to them all *apart* from the law, why, even so, I never can attain to *practical and daily* spiritual life and righteousness by means of the law, but, on the other hand, surely may apart from the law; and yet you add, so strangely! that (5) while all this is to be *apart* from the law, that is, as you have explained, apart from my looking to, or applying to the law to secure it, yet I am not to throw away the law, and

become lawless, that is, *without* law, in the sense of acting as if there *was* no law, or that it had in no case a care as to what I might become; for (6) you have set forth, as being too painfully true, that the law as *rightfully condemns me, now that I am a believer*, when I am not *practically* all that it demands I shall be, both as to righteousness and spiritual life, as it *ever* condemned me for not being righteous and spiritually alive *when I was an unbeliever*.

Now, my dear Interpreter, with all deference allow me to say, that in this reasoning there seems to be somewhere a screw loose, to use a phrase; for it is unsatisfactory and inconclusive, because apparently inconsistent, or else incomplete. Many of the statements seem to hang together, being joined by the proofs, but I cannot arrange them all, and so untangle the mass, and put the pieces in place. Surely it looks as if one thing or the other must be true, and if either, that salvation, as at present experienced, is only an uncomfortable and inconvenient matter, after all the pains the Divine Originator of it has taken, even not sparing the blood of His Only Begotten Son! For surely it does look as if we were left to retain both the law and sin, and yet to let them both alone, that they may both keep quiet; because, forsooth, the law is so weak a thing that otherwise it can neither protect itself from perversion, nor us from condemnation; just as we

are privileged here to keep both the broom and the dust, but yet must keep the broom as inactive as the dust, that the dust may keep as inactive as the broom! Surely I may well inquire whether this is the utmost grace can do; to keep the law quiet, and let sin remain?

*Interpreter.* Nay, not so fast! good Christian, not so fast! Your reasoning is all correct, but your final question lacks a grain of hope; for this is *not* the utmost that grace can and does do for us. And in my reasoning, I have wanted to bring you to see the necessity of the admission of a new factor into the discussion, in order at once to reach a final and happy conclusion; and also to see that this needed factor is provided for abundantly in the scheme of grace. It does provide a glorious way for subduing sin under the law *while the law is active*, and thus of reconciling us to the law; not so that we meet its *approval* merely, but *practice its precepts, and dwell in harmony with it*; and this as to conscious practical life and righteousness, as well as in the other respects before noticed. Recall how, just now when you were about to leave the room, fearing suffocation, the application of water, by the hand of the damsel, *allayed the dust*, and *at the same time restored your comfort*. This illustrates the Gospel's power!

*Christian.* Yes, dear Sir, but is that all? Is the dust merely to be subdued for awhile by soaking, and finally

to be as light, dry and volatile as ever? What about the broom, dear Sir?

*Interpreter.* You shall see.

[With that, he bade the man sweep; when the dust gave no inconvenience, and was easily removed from the room. Even very vigorous strokes, and very swift and continual strokes found no trouble with the dust, and soon the floor looked white and clean.

The Interpreter then continued.]

*Interpreter.* To recur, good Christian, to a figure of yours which I have not before noticed in my replies, as it now seems fitting to do, the law is indeed like the tree of the knowledge of good and evil in the midst of the garden of grace, which if we *directly* touch, we spiritually die. But then, remember it was not the tree that was dangerous in itself, or in its fruit, for the tree, we are told, was pleasant to the eye, and the fruit good for food; but it was dangerous in that it was *forbidden*; and it was forbidden because of *the knowledge it conveyed*; and so, after they had eaten, they were debarred as a penalty from the tree of life. Even so is the law, somewhat. But as it *may* have been, that had our parents eaten of the tree of life *first*—to conjecture in a harmless way—then permission *might* have been given them to eat of the *forbidden* tree *afterwards*; even so is it as to the law. It must not be approached *directly*, but may be *indirectly*; not *immedi-*

ately, but may be *mediately*. We must gaze at, and look to, and seek help from the law only through the gospel, if we would have not only its fatality removed, but also its purpose and employment restored; and this, not merely in reference to justification and regeneration, but also sanctification.

Here Christian looked eager to ask for a fuller explanation as to *how* to look to the law *mediately* and not *immediately*, and how doing so would avail, but was restrained, as the Interpreter said he had told him enough now, and he must discover the rest for himself; for that if he explained further, it would only be like stuffing him with more than he could digest, and surely prove to be but head-knowledge to puff him, by knowing without having, and end in a sad snare to his faith; but that Christian would be better prepared to experience, as well as learn the secret remaining to be told, when he had climbed yonder hill, and come somewhat to the end of himself at the foot of the cross which he would find standing there on the summit, but as a beacon out of sight to too many!

The Interpreter added that he had only one other point by way of illustration to make, and that was, that although the room now seemed to be perfectly cleansed, yet, on letting in the sunbeams there would be found in the air much floating dust, otherwise invisible, which had

been set flying by the use of the broom before the floor was sprinkled.

Here the Interpreter, suiting the action to the word, threw open a window shutter which had been closed, so that the air was flooded with sunshine, and the dust revealed.

He then resumed his thought, and said he would have Christian remember that when this dust had again settled and accumulated on the floor, there would come another call for the joint use of the water and the broom; and that so the need would recur every time the mistake was made, through any heedlessness, of sweeping before sprinkling. He said, moreover, that the spiritual application of all this was evident; which, in substance, amounted to this, *viz*: that frequently the motions of sin, when aroused by the pressure of the law, proved so very subtle, and, so to say, volatile, that they intermingled with the deeds, words, thoughts and motives of the believer, while yet they might remain undiscovered, and even unsuspected by his consciousness, until a greater degree of spiritual discernment was granted to him through divine illumination.

The Interpreter further remarked that, from what had been shown, Christian could see there were two very important lessons for him to carry away. And first, that he should beware of growing unwatchful and self-com-

placent concerning the possible power of any hidden evil, lest he might be beguiled into an allowance of sin under the mask of infirmity, or of a fault in the disguise of an innocent failure; for that under the somewhat more reputable name of "self," the flesh was very wont to apologize for its minor outbreaks to the conscience. "And yet," he added, in a lower tone, "such bare-faced devices ought not so easily to deceive the believer as they often do, since anything detected in one's self-activity which proves to be a painful interruption to spiritual communion and progress, and from which one feels a prayerful longing to be delivered, betrays its origin and family likeness, as being akin to the *old* self — self swayed by the flesh; and not to the *new* self — self ruled by the Spirit; only, of course, it is important not to confound temptation with sin, as a sensitive conscience may easily do."

The Interpreter then concluded by saying, that the other of the two lessons to be remembered was, that with every purpose to remove any recognized impurity from the sphere of our life and walk as believers, we should bear in mind the relation which Divine Grace has established, and demands shall be maintained between the law and the gospel. "Or in other words, remember," he exclaimed, "whenever it comes to the question of sweeping, to use the water first! mind, *the water first!*"



## FIFTH GROUP OF PARALLELS

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1. The Cross on the Hill.
2. The Three Shining Ones.
3. Christian's Song at the Cross.

WHAT is sanctification? In one word, I would say, by justification you are brought by the Holy Ghost into Christ Jesus. God takes away the burden of your sins, and He takes you, and places you in a new world in Jesus Christ; and sanctification is for me nothing else than to dwell in Jesus Christ, to remain in the place where the Holy Ghost has put me . . . Oh search the Scriptures, and let the Holy Ghost lift up before your eyes the person of Jesus, living, dying, risen; and in measure as the Holy Ghost, answering your prayer, brings new light on the person of Jesus, you will no more ask, "How shall I trust Him?" You cannot do otherwise.

—*Pastor Stockmayer.*

## FIFTH GROUP OF PARALLELS.

1. The Cross on the Hill.
  2. The Three Shining Ones.
  3. Christian's Song at the Cross.
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### I. THE CROSS ON THE HILL.

*Christian leaves the House of the Interpreter as one who is learned, rather than educated in the doctrines of truth; being somewhat richer in theory than experience. His spiritual philosophy, he dimly perceives, needs re-adjustment in order to grasp and arrange what he has heard, and seen proved. He finds himself another man from what he felt himself to be when he entered the Interpreter's house. Then, he was comparatively at rest within himself, for his mind was mostly occupied with the fact of accomplished justification and consequent regeneration, as found and received at the Wicket Gate. His mental and spiritual out-look was then in a great degree objective and apart from self-consideration; and also, in a great degree, retrospective. Thus he gazed at the law, and at sin, and at grace; the past was under the blood, and he was changed, and the law was satisfied; he trembled no more under Sinai, he had passed*

*the gate, he was treading the King's high-way. But the words and illustrations of the Interpreter had been to him a Deuteronomy, or second giving of the law, as bearing on his present rather than past condition; and his soul had been turned to self-introspection, only to discover, to his amazement, the bitter conflict of good and evil within. And as the Interpreter proceeded, he had rejoiced at every gleam of hope which his words inspired, as to a possible and satisfactory solution of the problem of grace, law and sin. He goes from the house yearning for the possession of the missing factor in the argument at which the Interpreter hinted, but left to him to discover.*

*One thing he clearly sees, as he endeavors to place together the factors already given, and that is, that the Interpreter, when he personated (7 : 9-13,) the condition of one who has fallen from grace into legality (Gal. 5 : 1-4), by turning back to the law for help, fully illustrated his own present conscious experience as he begins to climb the hill. He clearly perceives that his difficulty with the holy law is not now so much, as it once was, in regard to past sins and sinfulness, but present; and not so much present sins, as present sinfulness. Moreover, as he ponders all he has heard, and studies himself in the light of it, he perceives very clearly the proof in himself of what the Interpreter insisted on, that the law has no strength to remove the evil it discovers and denounces; and consequently, that the possible experience of*

*a Christian may not be a proper Christian experience; is not of necessity the designed and normal experience. But not until he reaches the hill-top does he apprehend how very abnormal and needless his conscious experience has been all the way up!*

THE CROSS ON THE HILL, IN THE STORY.

Then said the Interpreter to Christian, Hast thou "considered all these things?"

*Christian.* Yes; and they put me in hope and fear.

*Interpreter.* Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go.

Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, "The Comforter be always with thee good Christian, to guide thee in the way that leads to the city!"

So Christian went on his way, saying:

"Here I have seen things rare and profitable;  
Things pleasant, dreadful things to make me stable  
In what I have begun to take in hand:  
Then let me think on them, and understand  
Wherefor they showed me were, and let me be  
Thankful, O good Interpreter, to thee."

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way

therefore, did burdened Christian run ; but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulcher. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre ; when it fell in, and I saw it no more !

Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder : for it was very surprising to him that the sight of the cross should thus ease him from his burden. He looked therefore, and looked again, even till the springs that were in his head sent the water down his cheeks.

#### THE CROSS ON THE HILL, IN THE EPISTLE.

Romans 7 : 14-25 ; 8 : 1-4.

14. For we know that the law is spiritual : but I am carnal, sold under sin.

15. For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19. For the good that I would, I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.

3. For what the law could not do, it that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

#### CHRISTIAN'S SOLILOQUY AS HE CLIMBS THE ASCENT.

Yes, yes, as the Interpreter affirmed, we know that (verse 14,) the law is spiritual, all unlike and opposed to sin; but consciously, I know the law does not make *me* spiritual. Here I am, as to my practical life and walk,



carnal; actually kidnapped by means of the law, and sold as a bond-slave under Sin again, that tyrant whose service I once successfully fled! The temporary, conscious freedom I enjoyed seems to be in great degree departed. Oh! how heavy, as I study myself in the light of God's holy law, my burden grows. Can I ever get up this steep, steep hill, and be what I know I ought to be, and so long to be?

For what (verse 15,) I work out in practice, I do not recognize or acknowledge as mine: for not what I would, that do I habitually, but what I hate, that I do. And so, it is with me a weary round of resolutions and failures, repentings and sinnings, day in, day out. I seem to make no headway in practice, feeling as far off as ever with all my pains, from my ideal: the righteousness which God's law demands shall be *within* me not only, but even wrought out *through* me, and *by* me. In the morning I pray and resolve; all through the day I strive, and struggle, and fail; and at night I lament, and confess, and repent! Every morning in the closet I take a fresh start, and sally boldly forth to face my besetting sins, only to find myself again, very soon and suddenly, cornered and hedged in by these same sins, and finally driven by them with tears to the Throne of Grace! Watch as I will against some few forms of sinfulness, some other form, when least looked for, and where least

looked for, is sure to spring from its lying-in-wait, and easily worst me! But this is all against my intent, and dead-set against my struggles, resolutions and prayers!

If then (verse 16), what I would not, that I do, I assent unto the law, which demands the opposite of what I do, that it is good and excellent; and so it is (verse 17,) virtually no longer *I* who work out this course, but sin dwelling in me. And so, I perceive (verse 18,) that in me, that is, in my flesh, good does not dwell; for if it did, I should not be so balked and hindered in trying to practice what I desire to be and do. Whereas, the fact is, that only the *willing* of the good and excellent is present with me, but the *working out* and *accomplishing* of the good and excellent, I do not find to be in my power, let me try never so hard! For not (verse 19,) the good that I would, do I; but the evil which I would not, that, I am continually doing. But if, then, what I do is so foreign to my will, unbiased by the sinfulness of the flesh within me — or, in other words, as I said before if (verse 20,) what I would not, that I do — it is no longer *I* who work out this course, but the sinfulness dwelling in me.

[What shall I say then? that it is the doctrine of *ego* and *non-ego*? self and not self? and so escape all shades of censure? Nay, it is the condemnation in which sin leaves *me*, and not in which sin leaves itself, that torments me! It is the power which sin has to drag me

down to its own level that makes me feel any degradation! It is the fact, continually staring me in the face, that though I repudiate as much as I please the presence and evil of sin in me, I cannot repel all of its power over me in breaking down the force of my will, as that of a renewed man who hates sin; so that, in spite of me, my *practice* becomes sinful! It is, it is true, *sin* that is to blame, but it is sin in *me*! It is, it is true, sin residing, not in the new nature, but in the flesh, yet it is in *my* flesh! It is, it is true, *sin* that *begins* to do the evil, and wills it, but it is *I* who *finish the doing*, though *not* willing it!]

I find, then (verse 21), this to be the invariable order of sequence, that when I would do the good and excellent, evil is with me to prevent.

I seem, then, in reference to the law of God, to be a dual, or two-fold being; and the law accordingly both pleases and condemns me, setting me over against myself in its action. For (verse 22,) I perceive more and more, as I study myself, that I not only *consent* unto the law that it is good (verse 16), but that I actually *rejoice* and *delight* in the law after my new nature, or inward, spiritual man. And herein I perceive how utterly different I am now from what I was before I entered the Wicket Gate, when I fled from Sinai, which represented the terrible ideal of the law which then appalled me. Then, every

holy requirement was *altogether* disliked ; for not only was *the flesh in me* as now, but *I was in the flesh*, and *of the flesh*, as I *am not* now ; yea, I *was* flesh, and flesh *only*, because *born* only of the flesh (John 3 : 6) ; so that I was *never agreed* with the law ; much less did I even *delight* and *rejoice* in it. I was never *subject* to the law of God, neither indeed could be ; but was at enmity with it, and it with me (8 : 7).

I could not then please God, and so neither His law ; nor could God or His law please me (8 : 8).

But now (7 : 21), I find I delight in the law of God in the renewed department of my being, my spirit, or inward man ; for there I find the transcript of the law in my will and affections, on the fleshly tables of my heart (2 Cor. 3 : 3), in righteousness and true holiness (Eph. 4 : 24). But I see just the opposite state of things in the unrenewed department of my being, my flesh, in which dwells nothing good (verse 18). For there, I find an opposite law transcribed, even a travesty of the law of God, and a perversion and abuse of it (verse 23). I see another law in my members—a law with which the flesh is leagued, and through which it prevails, and is, so to say, for the time being at one—warring against the law of my mind, or enlightened new nature, and bringing *me* into captivity to itself.

And here it is, that I experience the truth of that which

the Interpreter insisted on. It is all the dusty room over again! The dust would have no power to rise, if it did not, so to say, adopt and identify itself with the broom, perverting the purpose of the broom, and rising by its power. So I perceive that the good law, in spite of itself, is the strength of sin (1 Cor. 15: 56), and becomes, in sin's hands, sin's law, and unto death (verses 10, 23), and, in a word, the "law of sin and death" (8: 2). Oh! how exceeding sinful is this sinfulness dwelling in my flesh, thus working death in me by that which is good (verse 13.)

Two things, at least, I have now come at: one, as the Interpreter showed me, that if it were not for sin-in-the-flesh resuming its lost power, the law could not bring any *consciousness* of condemnation, but, as I am a believer, would only delight me; or, so to speak, if the dust would only remain passive under the broom, the *air* in the room would not *suffocate* the occupants. And the other thing is — and this the Interpreter did not make known, but I have, in a manner, guessed it out for myself, since I started up this hill — that this sin-in-the-flesh is as wholly unlike, and as wholly hateful to *me*, as a believing and regenerated man, as it is unlike, and hateful, to the *law*. As a regenerate man, *the law is one with me, in hating sin-in-the-flesh*. So then, if *I* could only be disassociated from sin-in-the-flesh, the *law* also would be disassociated

from sin-in-the-flesh, whenever I gazed at the law—but there's the rub!

[Here Christian sighed and groaned heavily, and staggered under his burden, looking as if he would stop and rest, although now actually—but without seeming to observe it—almost at the top of the hill. And then he broke out again talking to himself.]

I cannot rid myself of this tyrant! this filcher and traitor of my comfort! Nor can I at all improve him! Now that I think it over, I seem to have been trying to improve the flesh, this old self, and make it Christly and spiritual. But I now forsake such a notion, and come to despair of it; for all the power for improvement in my hand is the law; and that, instead of reforming the old self, is itself perverted by the old self! yea, becomes the very yoke of the old self! I must, then, for peace and power, either get rid of the law—but no, that won't do, for the law is good and spiritual, and I delight in it after my new man! Well then, the other thing: I must get rid of this old self, this sin-in-the-flesh, if I would have peace and power, and become all I want to be—but *how? how?* I am hopelessly chained to a corpse! and drag it about at every step I take!

O wretched man (verse 24,) that I am! who shall deliver me from the body of this death?

[Here Christian fell prostrate in despair, not perceiving

that he is now at the very crest of the hill, and the cross is shining before him in the sun; for his eyes have been on the ground as he toiled up the ascent. For awhile, lying upon his face, he seems like one in a swoon. But now, recovering a little, he lifts up his head, and soon catches a view of the cross. For a moment he rubs and presses his eyes, as if in doubt of the truth, and then his gaze grows fixed. Then suddenly, as if a new life thrilled him, he bounds to his feet, and claps his hands again and again, while his face glows with joy, and tears of gratitude run freely; for now he is sure he feels his burden loosening of itself, and falling from his shoulders! He turns for an instant to see it go, and then facing the cross again, shouts with a loud voice.]

(Verse 25,) I thank God! I discover a deliverance provided *through Jesus Christ our Lord!!!* Not through the law do I find deliverance, for the law is only strong to decree, and weak to execute; not through myself, by putting my trust in the fact of my having been regenerated, and so possessing a new nature, and thereby delighting in the law; for another portion of my being is still unredeemed, and hates the holy law; but *through Jesus Christ our Lord! through Jesus Christ our Lord!* Yes, our Lord in the full sense, *Ruler, Master, Saviour!*

[Christian here fell upon his knees before the cross, remaining in silent praise for awhile. Then rising to his



feet again, he turned to look down the hill, at the way he had come, and caught a last sight of his burden, just as it rolled over a cliff and was buried from view in the wide mouth of a sepulcher ! Then he continued to talk with himself.]

I see now what a fool I have been all the way up ! The whole secret of my trouble has been in trying to do for myself what Christ only can do for me ; and that is, to kill the activity of the flesh when it is aroused under the activity of the law. And though I almost guessed at this, yet I could not consent to cease from self-effort, and rely only on Christ for comfort and power, because I did not see *how* Christ could dispense with my help ; what means and process He could efficiently use. But I see *now*, and I *feel* now, blessed be God ! I discover that “missing factor” in the plan of grace for our walk, as well as life ! I see what the water meant in the dusty room at the Interpreter’s house : it represented the Holy Spirit !

And I missed this knowledge practically, because I did not perceive that the Holy Spirit is to be supplied, for our walk as well as life, only at Christ’s hands ; and not even then, as *wages* in *reward* for our *work*, but as a *gift* in *response* to our *faith*. Ah ! no marvel I made little headway against the evil within, for I looked to the law directly—at least as to sanctification—apart from the Mediator between the law and us, and so far failed of

the due power of the Holy Spirit. I neglected to remember that Christ came by water as well as blood (1 John 5 : 6), and that, as the significance of the blood needs to continually cover us for justification (Rom. 3 : 21-26), so the significance of the water must be constantly springing up within us for sanctification (John 4 : 14). I already knew, to my sorrow, that if I dealt with the law directly, the law dealt with my sin directly, and so condemned me : and I knew to my joy, that if I dealt with the law mediately, through Christ, as to the *blood* shed for me, then and there the law dealt with my *sin* mediately, through Christ, as to his blood, and could find nothing against me. All this I have known so thoroughly as to be kept in perfect assurance and peace as to the sins of the past, which were committed before I found entrance at the Wicket Gate ; and have known it in large measure, also, as to every confession of new transgressions : assurance of pardon and justification has been blessedly mine as the rule !

But I have failed hitherto to see clearly that if I likewise deal with the law mediately, through Christ, as to His *Spirit*, then the law will deal with my *tendency* to sin, which is in my flesh, mediately through Christ, as to His Spirit, and thus *co-work in me as a sanctifying power*—the righteousness of the law being thus fulfilled in me, as I walk after the Spirit (8 : 4).

I have not clearly seen, till now, how necessary the constant indwelling of the Holy Spirit is for deliverance from the power of the old nature, and for the development of the power of the new; nor that, as there was need, *in order to* have the dust sprinkled in preparation for the broom, to look to the *damsel* who *held* the watering-pot, so there is need, in order to have the Spirit supplied for overcoming the flesh, in preparation for the law, *to look to Christ*, whose *office* it is to *baptize* with the Spirit! I had found, to my shame, that as, when the broom was used alone, the dust overcame the broom, and in a sense claimed and owned its power, so the law being used alone, sin claimed it, and made it the law of sin and death; but I had not equally perceived that as, when the water is used conjointly with the broom, and thus claims, and in a sense owns the broom, and avails to strengthen the broom against the possibility of being perverted in its purpose, so, in like manner, when the Holy Spirit is supplied for power to subdue the old self, and for liberty to walk aright in accordance with the righteousness of the law, the Holy Spirit becomes *allied with*, and *claims* the law, and makes it "the law of the Spirit of the life"\* in Christ Jesus! Oh, glorious discovery! simple, yet wonderful provision of grace! Why! no marvel I made no head-

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\* The Greek has the article, "*the* life," in Romans 8: 2; and so Young renders it.

way in walking and in inward cleansing by myself, apart from *sole* reliance upon Christ! Virtually, I myself was then trying to handle the law: but Christ alone can do that for my *constant* cleansing, and for my constant walk and liberty, even as He alone has been able to handle the law in regard to my *past* life. What has all my effort amounted to? It was simply like holding my will between fires; thrusting myself as a mediator, or go-between, into the midst of the hot battle of my two natures, flesh and spirit! How could I help being every moment rent and torn? What avail could the ointment of prayers and daily renewed resolutions be in the healing of my wounds? Truly I was a wretched man! And well it was I became so wretched as to despair of help from my own dealing with the law, or I should have gone on with the endless and torturing experiment. But now, I see, through God's great mercy at the cross, that, as my experience up this hill proves, when "I myself" take up the law, this is, and must be the total result: with my "mind" or new nature, "I myself" (that is to say, I *of* myself, alone, aloof from Christ, I *by* myself) serve the law of God; but with the flesh, the law of sin (verse 25): for then the "law in my members" wars against the "law of my mind," and forces me in bitterness to exclaim, "To will is present with me, but how to perform I find not!"

But, on the other hand, as I see in the light of this

cross, how different a being am I *in Christ Jesus!* Walking by myself, in the midst of the battle of my two natures, it is continual condemnation for the present, if not for the past. But there is therefore *now no condemnation, no condemnation, none whatever*, to those who are *in Christ Jesus!* (8: 1.) Once, at the gate, I felt no condemnation in Christ Jesus for the *past*, and now, thank God! I feel none for the *present*; for I can abide for my walk as well as life, for my cleansing as well as forgiveness, moment by moment, *by faith in Christ Jesus; looking with submission and confidence to Christ instead of the law!* And moreover, I see the *method* of the Divine pathway still clearer than this even: I not only see how *Christ* effects this inward righteousness; namely, through the Spirit; but I perceive how the *Spirit* accomplishes *His* mission in us, namely, *by becoming our Law-giver!* I see clearly now, that *my* part, day by day, hour by hour, moment by moment, is simply to *look to Christ*, not only for *imputed* righteousness, *through His blood*, but also for *imparted* righteousness, *through His Holy Spirit*; and that thus, not only is such a righteousness as satisfies the law placed *upon* me — as I saw first at the gate (3: 21-26), concerning the plan of grace — for *justifying* power, but is also placed *in* me, for *sanctifying* power; and that thus the law is not made *void*, but *established by faith in Christ, apart from the law!* I see now, that the object of

the atonement was intended to reach to the matter of our walk indeed, and not merely to effect our justification and our new birth. My "old man," as the Interpreter showed me, was indeed crucified with Christ, and buried with Christ, that I, rising as a new man in Christ (void of life in the old man) into resurrection life, might be *enabled to walk in newness of life* (6 : 1-13).

All I could do while walking under the law of sin and death, was to illustrate more and more painfully that the law was the strength of sin ; but thanks be to God, who now *giveth me (even as to walking) the victory over sin, and over the law of sin and death* through Jesus Christ our Lord ! For the law (8 : 2,) of the Spirit of the life in Christ Jesus, made me free from the law of sin and death. For (verse 3,) what the moral law could not do (in that it was weak through the flesh), God provided for in another way, namely : graciously sending his Son in the *likeness* of sinful flesh — as an offering for sin \* — He condemned, executed, and buried sin-in-the-flesh ; to the end that, the *righteousness* † *of the law* might be *fulfilled* in us, and thus *through us, and by us*, who *walk* not after the flesh, but after the Holy Spirit (verse 4). Thus gloriously does faith establish the law, though, at first it

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\* R. V.

† Greek, "righteous requirement"; R. V., "ordinance."

seems to make the law void (3 : 31), by avoiding the law as a way to secure righteousness.

From the stand-point of this cross, the whole problem of spiritual walk and liberty, of peace and joy, seems solved *through simple faith!* Yet I perceive that the solution involves an apprehension of several particulars

### CONCERNING THREE LAWS.

(An Episode.)

Thus: as to their names, characters, localities, mutual relations, the reason for the pre-eminent superiority of the third law, and last, as to the way to secure its advantages.

1. *Their names:* The first law is the "law of God," or the moral law; the second law is the "law of sin and death;" and the third law is the "law of the Spirit of life," or Life-giving Spirit (7 : 22; 8 : 2).

2. *Their character:* The first law is like its Divine Author, spiritual, holy, just and good (7 : 12, 14), discovering sin (7 : 7), and condemning the sinner (3 : 20); the second law is like its corrupt author, sin-in-the-flesh, carnal, and bringing the believer, if it has opportunity, into wretched captivity (7 : 23, 24); and the third law is like its Divine Author, spiritual, holy, just and good, and like the first law; since, by freeing the believer from the second law, it fulfills the righteousness of the first law (8 : 2, 4).



3. *Their localities*: The first law is in the Scriptures, being summarized in the Ten Commandments (7 : 7); and is also found transcribed and obeyed in the believer's new nature, as the law of his mind, or inward man (7 : 22, 23, 25); the second law is in all unregenerated souls (7 : 5); and also in the unregenerated nature of the believer (7 : 23, 25,) ; and the third law is found only in Christ Jesus (8 : 2).

4. *Their mutual relation*: (1) The first law, though ordained to be executive, is only legislative and decretal; the second law is executive through misuse of the first; but the third law is *independently legislative and executive*, yet *always in harmony with* the first law (7 : 10-13, 21-23; 8 : 2, 4).

(2) The first law is weaker than the second (7 : 23), and the second law is weaker than the third (8 : 2).

(3) The first law is opposed by the second, but being re-enforced by the third, the opposition is rendered null and void (7 : 23; 8 : 2-4).

(4) The first law is in the letter; the second law is the misuse of that letter; the third law is the *spirit* of that letter (2 Cor. 3 : 6; Rom. 7 : 6; 8 : 2, 4).

(5) The first law is *ordained* to be unto *life*; the second law is *experienced* to be unto *death*; the third law is *experienced* to be unto *life* (7 : 10-13, 23, 24; 8 : 2, 6).

5. *The reason for the pre-eminent superiority of the third*

*law*: This superiority attaches to it inevitably, because of its *locality*, in *Christ Jesus*! It is the law of the Spirit of *the life in Him*, or of *His* life in Himself, and of *our* life in *Him*! It is the law of the very *essence*, or *Spirit* of that life, that *Divine* life! And, in His relation to, and association with that law, *Who* is Christ Jesus? and *what* is His life? and *what*, nay, *Who* is the *Spirit* of *His Life*? and of *our* life in *Him*? Christ Jesus is the anointed of God, to be the Saviour; and that Life in Him is the Divine, Holy and Eternal Life; and the Spirit of that Life is the Co-existent Holy Ghost, who takes of the things of Christ Jesus, and imparts them unto us, making us partakers of the Divine Nature (John 16: 14, 15; Heb. 3: 14; 6: 4; 12: 10; 2 Pet. 1: 4).

But again, what is the *law* of the Spirit of that life? What can it be, on the part of the Spirit, but His Divine *guidance*, moment by moment, so that we walk not after the flesh, but after the Spirit (8: 4), in accord and harmony with the spirit of the Scriptures, and so that the *written* word becomes *to* us and *in* us the *Living* Word, and we ourselves become living epistles, known and read of all, the light of the world?

The pre-eminent superiority of the third law is therefore seen to come from the fact that it is a *living* law; and a living law because associated (1) with the presence of the Divine Law-giver, Jesus Christ, who as the Jeho-

vah of old time, ordained the Ten Commandments on Sinai; and as the Eternal Word, breathed forth through His Spirit every precept in both Testaments, and spoke through every prophet, apostle and sacred penman; and (2) with the presence of the perfect Exemplar of the law, Jesus Christ, who as the God-Man was born of a woman and made under the law, and who being tempted in all points like as we are, was yet found holy, harmless, undefiled and separate from sinners; in the world, but not of it.

Hence, one obeying continually the law of the Spirit of Life in Christ Jesus, will invariably *walk as a son of God* without rebuke (Phil. 2 : 15; Rom. 8 : 14), growing in grace and in the knowledge of our Lord and Saviour, who will consciously become to him Wisdom, Righteousness, Sanctification and Redemption. And he will recognize the Holy Ghost, indwelling within him, to be at once the Spirit of the moral law, and of the Law-giver of that law, and of the Exemplar of that law; and to be, moreover, both the Interpreter and Executive of the same law transcribed within him, enabling him to will and to do accordingly (Phil. 2 : 13).

6. *How to secure the advantages of the third law:* If I would obey the law of a realm, and enjoy the advantage of so doing, it is plain I must abide in that realm. Even so, if I would follow and be blessed by the law of the Spirit of the life in Christ Jesus, I must share the life in

Christ Jesus, by abiding in Him. For then, in response to my abiding in Him, He will abide in me (John 15 : 4).

They who are in the flesh are swayed by the law in the flesh, the "law of sin and death" (Rom. 7 : 5 ; 8 : 9). But, as a believing and regenerated man, I have been translated out of the realm of the flesh into the realm of God's dear Son ; I am pardoned and justified as to past sins and sinfulness, and have become a partaker of the Divine nature ; and within my new and inward man (as to which I am born of the Spirit, and am "spirit," and not "flesh," — John 3 : 6,) the Holy Spirit, as the Divine Interpreter and Executive of God's will, conforms the "law of my mind" to the law of God (7 : 22, 25). But even then, *as to my daily walk and practice* (7 : 18-23), I may *fail* (as my experience proves) of continually abiding in Christ Jesus, and so fail of being wholly *led* by the law of the Spirit of the life *found only there*, and so miss of having the *righteousness* of the first law *fulfilled within me* to the *full* possibility and design of its power, purity and peace !

If I could, of myself, but succeed in always associating my will and practice with my new nature, I could obey the first law, there imprinted ; but I am too weak so to do, through the flesh.

Hence, I am left to resort, as the sole possible and desirable locality for practice and walk, to the same

locality I once sought, and where I now abide for justification ; namely, the locality of the *third* law, even Christ Jesus.

This question of vital importance then occurs : *how* shall I abide here also *for practice and walk* ?

There are but two possible methods to pursue in an effort to so abide, since the whole of spiritual life consists of them ; namely, faith and works.

If I try to abide in Christ Jesus, moment by moment, by works, that is, try to bring forth much fruit, *in order* to abide in the Vine, I find I am reversing the Divine rule ; which is, that if I abide in the Vine, I cannot *help* bringing forth much fruit (John 15 : 4, 5). If I abide in the Vine, the sap of the Spirit and the Word will flow through me, and the fruit must appear. If I try the method of works *in order to* abide, my works, however beautiful in appearance, being not the *result* and *evidence* of abidance, but of effort, are not fruit of the *Vine*, but merely of the *branch* ; and indeed, are but *artificially fastened* on to a *dead*, unspiritual branch ! All my effort, in such case, is in the old foolish direction of trying to look to, and obey the moral law *directly*, instead of *mediately* ; and I find success only as to my *new* nature, while my old nature overcomes me by my very effort to follow the moral law (7 : 11), and soon drags me down, as to my walk, into its own debased locality, getting me under

bondage to the law of that locality, the law of sin and death. So, though I begin in the Spirit, I end in the flesh; and find I am, instead of *showing my faith* by my works, only *substituting works for faith*, and so works *devoid* of faith; *dead* works, and full of condemnation!

But now, if I seek to abide, moment by moment, by *faith* in Christ Jesus, I find I succeed; and that, though I seem at first to avoid the law by faith, in order that the law may not become void through works, yet *in the end I establish the law*, have the very righteousness of the law fulfilled in me, through the law of the Spirit of life in Christ Jesus; so that the good works, the "much fruit" appears, as the *result* of faith, instead of its *substitute*.

And indeed, by thus entering into and abiding in Christ Jesus for my practice and walk, *by faith*, I am only returning to the use of the very means which I adopted successfully *in order to enter into and abide* in Christ Jesus for *Justification*, for that was faith. I tried works, under the law, for justification and failed; and I tried faith, and faith alone, apart from the law, at the Wicket Gate, and succeeded. And now again, in coming up this hill, I have seen an end of effort by works for practical walk, and forever I have learned, I trust, at this cross, to rely for abidance in Christ on faith! Where is boasting then? It is excluded! By what law? Of works? Nay, but by the law of faith (3: 27). For, abiding by faith in Christ for the power of

the Spirit, I am then constantly strengthened with might by the Spirit in the inner man, to the end that Christ may continually abide in me (Eph. 3 : 16, 17).

But what is it, I may yet ask myself, to *exercise* this faith for holy abidance, for walk and practice ?

Why, I may learn from the way in which I first began to exercise faith, and still do exercise it for justification, since it brings me to the same locality, Christ Jesus, only for a different purpose.

When I entered the Wicket Gate I *fled* from the law, being driven by fear of it ; and my burden was a conscious and irreversible condemnation for my past and present unredeemed condition.

But when I was climbing this hill towards this cross, I was *drawn* by the law more than driven ; yet I was driven somewhat also ; and so, being drawn and driven by the law, I climbed hither for relief from my burden which weighed me down. But now of late, not in any sense has my burden been in reference to my *past* condition, for as to *that* I knew I was wholly justified through the blood of Christ, and the righteousness reckoned to me, at the Gate ; but now my burden was because of my *present mixed, and only partly spiritual condition*, and referred to a conscious lack of righteousness *within* ; at least, *as to the degree I longed for* ; as to an *executive* degree which should destroy my sinful desires, and fulfill my good ones.



And my burden was *greater* when I was nearing this cross than when I was approaching the gate, for the reason that I felt not only *God* condemned me by the law, but because I condemned myself by the law, with the strictness of God's judgment; since, through my new nature, I delighted in the integrity of the law, and could not brook that the law should fail or be slighted in the least.

Before my reaching this cross I was as foolish as before entering at the gate, for I tried unavailingly the same refuge and device for relief, legality; however, not as contentedly, for my conceptions of true service were more spiritual when I was approaching the cross.

Upon the *first* occasion, that at the gate, I was so carnal that I would have been satisfied with service in the deadness of the letter, if I had felt the *law* could be: but upon the *second* occasion, that at the cross, my spiritual nature would not have allowed me, any more than the law itself would, to be satisfied with any less service than that in the newness of the Spirit.

This failure of legality, or works, each time left me compelled to resort to faith; and *then* I found the locality sought, Christ Jesus for justification, Christ Jesus for sanctification; Christ Jesus as substitute for sins, Christ Jesus as substitute for sinfulness; Christ Jesus for a new life, Christ Jesus for a new walk.

This faith, then, is simply *coming to a point of utter*

*despair* as to *my own ability*, and a *surrender* of all thought or further purpose of it, *coupled with* an act of *sole reliance* upon, and *absolute confidence in* Christ Jesus, to be to me what I could not be to myself, The Way, The Truth, and The Life, for justification and sanctification. Perfect submission as to will and way *to* Christ, and perfect confidence as to will and way *in* Christ, have been to me the doors of conscious admission into Christ for life, and into Christ for walk.

What then? are experiences of justifying and sanctifying grace alike the result of the *acts* of God toward me, in the sense of their not being the result of His *work*?

I must answer to myself both yea and nay: for though there is a difference, there is also a measurable likeness. For while justification is an act, on God's part, for and upon me, sanctification is both His act and work in me. In either instance there must be an act of Divine revelation to my consciousness of the blissful fact of Christ having been made unto me all I need — my Justification, my Sanctification. And on *my* part, the *experimental entrance*, that is to say, the intelligent and enjoyable entrance into Christ as the Way, the Truth, and the Life, for either justifying or sanctifying grace, is equally through an act of faith, involving self-abandonment to Christ, and an acceptance of Him, as meeting either need. Moreover, in either instance I become aware of the Holy

Spirit's inward witness of assurance and divine fellowship. But while, as to justification and sanctification, the view of my completeness in Christ is equally assuring to my faith, yet well I know that as to the latter grace, God's work is to be daily wrought within me, in revealing my weakness in myself, and my dependence on Christ continually for purity and growth.

Henceforward, I must exercise myself in this simple way of faith for my walk and practice, moment by moment, or I shall fall into my old errors, and then must needs go back and climb this weary hill again! I must, henceforth, *in order to abide in Christ*, simply sit at His feet like Mary, *in utter submission to His will and way*, and lean, like John, upon His bosom, *in implicit confidence in His will and way*, instead of my own.

And thus, here at His Cross, I am neither *under* the law, in company with the legal Galatians (Gal. 3), nor yet *lawless*, in company with the Corinthians, who mistook license for liberty; but I am, through the law of the Spirit of Life, *within* the law, in a state of *lawfulness* and *loyalty to Christ Jesus* (1 Cor. 9: 20, 21, Greek).\* Having now

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\* The three expressions are significant: *μη ων αυτος υπο νομον, μη ων ανομος θεω, αλλα εννομος χριστω*. Rotherham renders them thus: "Not being myself under law; not being without law of God; but in law of Christ." Dr. Young renders the last two phrases thus: "Not being without law to God, but within law to Christ." The R. V. agrees with Young, except that it has "under," instead of "within," law to Christ.

been freed from inability to do what I would, I am empowered to obey the "*perfect law of liberty*", which is Christ's "*royal law*" of love (James 1: 25; 2: 8, 12), and one with the "law of the Spirit of the life in Christ." There is, therefore, now no condemnation to me, living the "life which is by the faith of the Son of God."

As I abide thus in Christ by faith, He abides in me by His Word and Spirit, and so strengthens me with might by His Spirit in the inner man, that, thus allied with the Holy Ghost, my new nature is more than a match for my old nature, though it be re-enforced by Satan!

The inability to do what I would is therefore ceased; for I can surely work my salvation *out* (yet with reverent awe), while God worketh my salvation *within* me, in both willing and doing according to His good pleasure (Phil. 2: 12, 13). Apart from Christ I can do nothing; but I can do and bear all things through Christ who strengthens me. Abiding in the Vine by faith, in order to bring forth much fruit, the spiritual sap will permeate me, the branch, and in fitting season and variety the fruit of the Spirit, love, *which is the fulfilling of the law*, will appear, — joy (love exulting), peace (love in repose), long-suffering (love enduring), gentleness (love in society), goodness (love in action), faith (love on the battle-field), meekness (love at school), temperance (love in training).\*

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\* These definitions are not original.

I will not henceforth, God helping me! frustrate the *grace* of God *by work as a substitute for faith*, building the legality and *dead* works up again which I once destroyed (Gal. 2 : 18-21).

For though, even yet, the flesh be in me, by walking in the Spirit I shall not be in the flesh, nor can its lusts be fulfilled. For though the flesh will even dare to lust against the *Holy* Spirit, as readily as against *my* spirit (begotten of the Holy Spirit, and called "spirit" after the name and nature of the Divine Parent — John 3 : 6), yet the Holy Spirit lusts in return, more effectually against the flesh than *my* spirit can; so that if I am *led* by the Holy Spirit, as I depend, for His attendance and indwelling, by faith on Christ Jesus, the *fruit* of the Holy Spirit, which is the *lusting* of the Holy Spirit *fulfilled in me*, will supplant and supersede the development and fulfillment in me, of the *lusting* of the *flesh*, in the *works* of the flesh (Gal. 5 : 16-25); the latter lusts will wither and perish in the bud, and the former lusts secure all the forces of the life, and blossom unto fruitage. For the power of the Holy Spirit will avail to associate my life and walk with the risen Christ, and thus to keep "the body of this death," the "sinful flesh," in the place to which grace has consigned it—the sepulcher of Him who was buried in the likeness of it, the Crucified Christ! For when I am strengthened with might in the inner man by the Spirit,

Christ dwells in my heart by faith (Eph. 3 : 16, 17) *as the gracious and perfect substitute for my old nature* ; for whosoever abideth in Him sinneth not (1 John 3 : 6). And now therefore, it behooves me henceforth to heed the Scripture : "The anointing which ye have received of Him abideth in you . . . and even as it hath taught you, ye shall abide in Him"(1 John 2 : 27).

## 2. THE THREE SHINING ONES.

*Christian, while weeping for joy and gratitude at the Cross, receives a visit from Three Shining Ones, typical of as many distinct and vivid revelations to his spiritual understanding, of fuller and deeper meanings in the Scriptures than he was able or prepared to apprehend before he arrived at the Cross.*

### THE THREE SHINING ONES, IN THE STORY.

Now, as he stood looking and weeping, behold three shining ones came to him and saluted him, with, "Peace be to thee." So the first said to him, "Thy sins be forgiven thee"; the second stripped him of his rags, and clothed him with change of raiment ; the third also set a mark on his forehead, and gave him a roll with a seal upon it which he bade him look on as he ran, and that he should give in at the Celestial Gate. So they went their way.

THE THREE SHINING ONES, IN THE EPISTLE.

Romans 8 : 5-30.

A brief glance at the eighth chapter of the Epistle shows how entirely it is absorbed (certainly at least, as far as the twenty-seventh verse), with the riches of the believer through the gift of the Holy Ghost, *as the Spirit of the life in Christ Jesus*. The chapter seems to assemble in review all the possibilities of spiritual experience; both those which the previous chapters have set forth as attainable in the present life, and those also which a blissful eternity will disclose to the believer's consciousness; and then shows to our amazed and joyous pilgrim how these wonderful blessings become all his, not of works, but wholly of grace, through the gift of the Holy Ghost as the Abiding, Indwelling Presence and Power. The whole chapter, beginning (verse 1,) with "no condemnation" to the believer "in Christ Jesus", and ending (verse 39,) with the "love of God" "in Christ Jesus", *as testified by the Holy Ghost* (expressed or understood), is a fulfillment of the promise of our Lord regarding the Comforter: "He shall take of mine, and shall show it unto you" (John 16 : 15).

But to get back to our pilgrim whom we left weeping and well-nigh bewildered with joy at the Cross, and about to receive a revelation of all this from the Three Shining Ones.



## THE FIRST SHINING ONE, IN THE EPISTLE.

Romans 8 : 5-11.

5. For they that are after the flesh, do mind the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6. For to be carnally minded is death ; but to be spiritually minded is life and peace :

7. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

In the Story the first of the heavenly visitants utters the cheering words, "Thy sins be forgiven thee"; that is to say, he confers on the pilgrim the gift of the assurance of justification. But, surely, in the Epistle, the pilgrim long ere this attained such assurance, *viz.* at the Gate (3: 21-26), and we have listened to his song proclaiming the fact (5: 1-11). Howbeit, we find just here in the Epistle, very fittingly to the theme of assurance in the Story, a basis laid for assurance in an advanced degree ; confirming to the pilgrim his new apprehension of the power of grace received at the Cross, as to an ability there conferred upon him by the Spirit of the life in Christ Jesus, to walk with God in continual life and

peace. In this passage, therefore, the words of the first Shining One virtually are :

“Thou hast well come, O Christian, to this Cross ; and this is the sum and substance of thy vision here, and do thou bear it continually on thine heart : They who are after the flesh, minding the things of the flesh, are utterly opposed to those who are after the Spirit, minding the things of the Spirit ; for the mind of the flesh \* is death, as thou didst confess but lately (7 : 18, 23-25) ; while the mind of the Spirit brings, as thou knowest (8 : 2,) now, life and peace. And moreover, thou knowest *why* spiritual death comes from minding the flesh, in that the mind of the flesh is enmity against God ; and evidently so, because the flesh is not, and cannot be subject to His law ; so that those who are in the flesh cannot please God. For bear in mind, that *the fulfillment of the law is inseparably connected with spiritual life and comfort*. Grace honors and maintains the law, and would conform, not the law to the standard of the flesh, but the believer to the standard of the law.

But joy to thee ! thou *art* so conformed, and art not in the flesh, either imputatively or practically, *if thou abide in Christ Jesus*, so that *the Spirit of the life* in Christ Jesus *abides in thee*, and thou grieve Him not hence : for if any one have not the *Spirit* of Christ, he is not of Christ,

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\* R. V. has “mind of the flesh,” and “mind of the spirit.”

Christly, minding the things of the Spirit; but is of the flesh, fleshly, minding the things of the flesh. So then, though the flesh be in thee for awhile, thou needst never be in the flesh. Thou mayest, while yet in this unregenerated, sin-slain and "dead" body, *through the Holy Spirit* find the *dominion* of the flesh gone; and, by the same Spirit, I now assure thee of a riddance also of the *possibility* of the *presence* of the flesh in the *resurrection* body; for the Spirit in thee is the Spirit of the *resurrected* Christ, and able to give thee even now an earnest of His glorified body (verses 10, 11).

#### THE SECOND SHINING ONE, IN THE EPISTLE.

Romans 8 : 12-27.

12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth, and travaileth in pain together until now :

23. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24. For we are saved by hope. But hope that is seen, is not hope : for what a man seeth, why doth he yet hope for ?

25. But if we hope for that we see not, then do we with patience wait for it.

26. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

In the Story the second Shining One strips off Christian's rags, and clothes him anew : evidently a typical change from the rags of self-righteousness to the fine linen of the saints (Isa. 64 : 6 ; Rev. 19 : 8), and one with the righteousness of Christ (Isa. 33 : 16 ; 61 : 10). But Christian, in the Epistle, *has* been thus stripped and clothed long ago at the gate (3 : 21-26), and has testified to a sweet consciousness of it (5 : 1-11). Therefore, the garments wherewith he is now clothed by the Shining One have a different purpose ; they are garments conferred by the Holy Ghost *for spiritual service unto God*.

With verse 12, is introduced the idea of consequent spiritual obligations resting upon the pilgrim as a true son of God; and that he may meet them, he is now stripped by the Shining One of the idea of service through fear and legal bondage, *as a slave* (verse 15), and is clothed with the idea of service through love and liberty, *as a son and heir* (15-17), *because indwelt by the Spirit of the life which is in Christ*.

A second garment with which he is now arrayed is patience in suffering with Christ (verse 18); a third garment for spiritual service is hope (verses 19-25); and a fourth is the power for prevailing prayer (verses 26, 27).

### THE THIRD SHINING ONE, IN THE EPISTLE.

(Romans 8: 28-30.)

28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.

In the Story the third Shining One sets a mark on Christian's forehead, and presents to him a sealed roll to hand in at the Celestial gate. And here, in the Epistle, to correspond, we have the mark (verse 28), "Called according to His purpose": and then follows the descrip-

tion in the sealed roll (verses 29, 30,) concerning the destiny and perfection awaiting the called ones, as chosen in limitless grace from eternity, to eternity.

### 3. CHRISTIAN'S SONG AT THE CROSS.

*The pilgrim's amazement and joy at all he has experienced at the Cross, and in connection with it, now becomes irrepressible, so that he leaps and sings, exulting in a rapture beyond anything he felt at the Gate. There, he entered into a likeness of the experience of the Israelites when they crossed the Red Sea under the leadership of Moses — a type of the law; and so escaped from the dominion and doom of Egypt — a type of this world as the portion of unbelievers. But here, he enters into a likeness of their experience when they crossed the Jordan, under the leadership of Joshua — type of the risen Christ; and so escaped the vexatious wanderings in the "waste-howling wilderness" — typical of the flesh and its tyrannical outbreaks in the believer.*

#### THE SONG AT THE CROSS, IN THE STORY.

Then Christian gave three leaps for joy, and went on singing :

"Thus far did I come laden with my sin,  
Nor could aught ease the grief that I was in  
Till I came hither : What a place is this !  
Must here be the beginning of my bliss ?

Must here the burden fall from off my back?  
 Must here the strings that bound it to me crack?  
 Blest Cross! blest sepulcher! blest rather be  
 The Man that there was put to shame for me!"

### THE SONG AT THE CROSS, IN THE EPISTLE.

Romans 8: 31-39.

In view of the overwhelming apprehension of "the fulness of the Gospel of Christ" which he has now received, the pilgrim bursts forth into an irrepressible strain of praise and exultation, a kind of characteristic hallelujah!

31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth:

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.



## SIXTH GROUP OF PARALLELS.

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1. The Three Sleepers.
2. Formalist and Hypocrisy.

OUR Lord Himself tells us that he that is least in the Kingdom of heaven — the kingdom that He came to establish — is greater than any of the prophets that were in the world before His advent. Greater? Why? Because he is a habitation of God through the Spirit, because that magnificent gift which Christ died to obtain for us has been bestowed.

Now all these views of the present dispensation seem to vanish into night when we subject them to a comparison with the actual experiences of Christians in general. But we do them foul injustice in this way. We are rather to submit the experiences of Christians to the test of Scripture. When we do so, does it not appear that the church has fallen back into an ante-pentecostal state? — that it has slipped out of its own dispensation?

—“*Love Revealed*,” *George Bowen*.

## SIXTH GROUP OF PARALLELS.

1. The Three Sleepers.
  2. Formalist and Hypocrisy.
- 

### 1. THE THREE SLEEPERS.

*Christian, now burdenless and joyous, sets his face to go on his journey again, but, to his amazement and horror, finds three men drowned in sleep, only a few steps from the Cross, all unconscious of its glories ; nor can he arouse them to any interest therein.*

#### THE THREE SLEEPERS, IN THE STORY.

I saw then in my dream, that he went on thus, even until he came at the bottom [of the hill on which the Cross stood], where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, of another Sloth, and of the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried : "You are like them that sleep on the top of a mast; for the dead sea is under you, a gulf that hath no bottom.

Awake therefore, and come away ; be willing also, and I will help you off with your irons." He also told them, "If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth."

With that, they looked upon him, and began to reply in this sort : Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, "Every tub must stand upon its own bottom." And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons.

#### THE THREE SLEEPERS, IN THE EPISTLE.

Romans, Chapters 9, 10, 11.

The parallelism, as to both the topics and the order of them, is quite striking here in the Epistle. Paul's pilgrim, immediately after giving utterance to his raptures concerning the possibilities of grace at the Cross, in chapter eighth, comes abruptly in the three following chapters, upon the three classes of sleepers, some of whom *know* nothing, and others of whom *care* nothing about Christian or his cross. At sight of these fettered sleepers the pilgrim is grieved to the quick.

(1.) *Christian's grief at sight of the Sleepers.*

Romans 9 : 1-29.

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart.

3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh :

4. Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel :

7. Neither because they are the seed of Abraham, are they all children ; but, In Isaac shall thy seed be called.

8. That is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

9. For this is the word of promise, At this time will I come, and Sarah shall have a son.

10. And not only this ; but when Rebecca also had conceived by one, even by our father Isaac,

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

12. It was said unto her, The elder shall serve the younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then ? Is there unrighteousness with God ? God forbid.

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25. As he saith also in Osee, I will call them My people, which were not my people; and her beloved, which was not beloved.

26. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved;

28. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

The Sleepers over whom the above lamentation is poured out, are Jews indeed, but they have their counterparts among Christians. In Christian communities,

families and churches, we find multitudes who are all unappreciative of the nature, or else of the power of the gospel: present ordinances (verses 4, 5), precious promises (verses 7-9), coming judgments, all prove unavailing to enlighten or interest them sufficiently to make their calling and election sure. In the midst of spiritual light which floods this dispensation, they sleep on in carnality and stupidity, careless of responsibility or danger.

It is to be observed, that the pilgrim's sorrow over these fettered Sleepers who are 'so near, and yet so far away from the Cross, is awakened and testified to within his breast, by the Holy Ghost (verse 1); that is, by the "Spirit of the life which is in Christ Jesus," consistently with his recent joyous experience.

(2.) *Condition of the First Class of Sleepers, Named "Simple."*

Romans 9: 30-33; 10: 1-3.

These are so deep in their dreams of "good works" that they are totally ignorant of the nature and power of faith.

(CHAPTER NINTH.)

30. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;



33. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER TENTH.

1. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Are there not many, not merely *in* the church, but even *of* the church, who are almost as ignorant as these Jews, if not of the *nature* of righteousness by faith, at least of the possible *degree* and *power* of righteousness by faith? Of righteousness *imputed* to faith, through the *blood* they know indeed, but how little as to righteousness *imparted* to faith, through the *Holy Ghost*! They have entered the Wicket Gate in the legitimate way by faith; rejoiced thereat; talked with "Goodwill"; and even entered, for more perfect indoctrination, the House of the Interpreter; but alas! they seem to have seen and heard very little there; certainly not much of what our pilgrim in the Epistle saw and heard, for they have not felt the need of, nor inquired for, and much less seen, and knelt before the *fulness* of the Cross! They know the "*forgiveness of sins*," but know nothing whatever about *losing the burden of sinfulness*, so that they may *walk at liberty*, unfettered as to their heels!

(3.) *Christian Exhorts the Sleepers.*

Romans 10: 4-13.

The contrast between righteousness by works and righteousness by faith is set forth; evidencing the ease and efficacy of the latter.

4. For Christ is the end of the law for righteousness to every one that believeth.

5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7. Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

(4.) *Condition of the Second Class of Sleepers, named "Sloth."*

Romans 10: 14-21.

These are not *ignorant* of the possibilities of grace, but they are *careless* concerning them. They have *heard*

(verse 18), but they need to be *provoked* in order to awaken from their sleep of inaction (verse 19); and many a time does their intellectual knowledge yearn over the stupidity and unwillingness of their hearts; and so they live in more or less conscious condemnation (verse 21).

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then, faith cometh by hearing, and hearing by the word of God.

18. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19. But I say, did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Truly, there are numerous sleepers named "Sloth", in the church, and of the church. These are lost in a slumber of worldliness, or business, or pride, or idolatry, or what not? They find in themselves no heart to forsake all *for* Christ, in order to find all *in* Christ; in order to find Christ as their "all in all." They are unwilling to

cut off the right hand of indulgence, or to pluck out the right eye of far-sighted conceit, and enter into the fulness of spiritual life maimed, as to some carnal member.

They admit all one might preach, all one might point to in the Scriptures, as to the possibility of holy attainments in grace, but they care not to attain themselves.

Reader, in view of what this glorious Epistle sets forth as thy possibility, is thy name "Sloth"? Arise from sleep, and kneel before the glorious Cross of our Lord Jesus Christ, and thou shalt sing for joy!

(5.) *Condition of the Third Class of Sleepers, named  
"Presumption."*

Romans 11: 1-10.

These continue to resist and fight those who come from the Cross to tell them of the glory they have experienced (verse 3), until, finally, the repetition of truth becomes a snare, and an opiate to deepen their slumbers (verses 8-10).

1. I say, then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars: and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then is it no more of works : otherwise grace is no more grace. But if it be of works, then is it no more grace : otherwise work is no more work.

7. What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded,

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them :

10. Let their eyes be darkened, that they may not see, and bow down their back always.

These also, are in the church, and of the church. They seem to hate knowledge or testimony as to an experience above their own, or the traditional one where they live. If the shibboleth of the witness is inexact, they reject all of his testimony concerning what he has found at the Cross, and decide it to be at once unorthodox and unscriptural ! In their haste to detect heresy, they sometimes — unwittingly, let us in charity believe — slay the Lord's prophets and dig down His altars ! They are apparently unaware of the extensive application, the invariable working of the Divine Rule (Luke 10 : 21) :

*Hid from the Wise and Prudent ;  
Revealed unto Babes.*

What " meekness of wisdom " from above, " first pure, then peaceable, gentle, easy to be entreated, full of mercy

and good fruits, without partiality, and without hypocrisy", might become theirs if they would but spend their time in diligent, prayerful, worshipful study of the Scriptures to know if indeed these things be so whereof some affirm! Brethren, let us learn to winnow the wheat of testimony, rather than at first sight to cast it *all* away because it is mingled with *some* unscriptural chaff!

(6.) *Christian's Reflections upon the Whole Matter.*

Romans 11: 11-36.

Christian turns to leave the Sleepers and to proceed on his journey, moralizing as he goes. He finds consolation in the hope that Providence will in time awaken these slumberers to the glories of the Cross (verses 11-16, 23-36), and that, meanwhile, their condition may prove a wholesome lesson to all pilgrims coming that way; and finally (verses 32-36), rejoices, and praises the over-ruling, sovereign grace of God, that can and will effect good even through the unbelief of men; His glory shining through it all!

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree:

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, they are enemies for your sakes:



but as touching the election, they are beloved for the fathers' sakes.

29. For the gifts and calling of God are without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ;

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

32. For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !

34. For who hath known the mind of the Lord ? or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be recompensed unto him again ?

36. For of him, and through him, and to him are all things : to whom be glory for ever. Amen.

## 2. FORMALIST AND HYPOCRISY.

*The three Sleepers, fettered as to their heels, seem to be representative, as we have seen, of pilgrims who have entered the King's high-way through the Wicket Gate, but who come short as to a proper degree of spiritual apprehension.*

*But now, Christian meets with two companions of a different sort, false brethren, who come not in at the door of the sheep-fold, but climb up another way, and tumble in over the wall. These new-comers, therefore, are not of the church, but are only in the church. They have no fellowship with the true pilgrim's spiritual mind and sensitive conscience, but scorn his discourse, and ridicule the style and finish of the garments which the Shining One gave him at the Cross.*

*Christian, therefore, soon finds he can not abide the company of these two self-styled pilgrims, and after bearing his testimony against them, he cuts their acquaintance.*

#### FORMALIST AND HYPOCRISY, IN THE STORY.

He espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

*Christian.* Gentlemen, whence came you, and whither go you?

*Formalist and Hypocrisy.* We were born in the land of Vain-glory, and are going for praise to Mount Zion.

*Christian.* Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written that, 'He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber'?

Formalist and Hypocrisy then said, that to go to the gate for entrance, was by all their countrymen counted too far about: and therefore, the usual way was to make a short cut of it, and to climb over the wall as they had done.

*Christian.* But will it not be counted a trespass against the Lord of the City whither we are bound, thus to violate His revealed will?

Formalist and Hypocrisy then told him, that as for that, he need not trouble his head thereabout; for what they did they had custom for: and could produce, if need were, testimony that would witness it for more than a thousand years.

*Christian.* But will your practice stand a trial at law?

Formalist and Hypocrisy then told him, that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. "And besides," said they, "if we get into the way, what matter is it which way we get in?" If we are in, we are in; thou art but in the way, who, as we perceive, came in at the gate; and we also are in the way that came tumbling over the wall; wherein now is thy condition better than ours?"

*Christian.* I walk by the rule of my master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You came in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bade him look to himself.

Then I saw, that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordi-

nances, they doubted not but they should as conscientiously do them as he. "Therefore," say they, "we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbors, to hide the shame of thy nakedness."

*Christian.* By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely (think I), when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags. I have moreover a mark in my forehead, (of which perhaps you have taken no notice,) which one of our Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way: I was also bid to give it in at the Celestial Gate, in token of my certain going in after it. All which things I doubt you want, and want them, because you came not in at the gate.

To these things they gave him no answer: only they looked upon each other and laughed. Then I saw that

they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighing, and sometimes comfortably: also he would be often reading in the roll, that one of the shining-ones gave him, by which he was refreshed.

**FORMALIST AND HYPOCRISY, IN THE EPISTLE.**

Romans, Chapters 12 to 16, inclusive.

Very curiously, in correspondence with the order given in the Story, we find sufficient in these chapters to constitute our final parallelism, without any violence.

Christian discourses with Formalist and Hypocrisy, and speaks in disapprobation of "the land of Vain-glory," whence they came, and warns them against following those laws of fashion and custom and self-importance upon which they profess to rely.

**I. CHRISTIAN REBUKES FORMALIST AND HYPOCRISY FOR  
WORLDLINESS.**

Romans 12: 1-3.

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

2. CHRISTIAN EXPLAINS THE REASON FOR HIS PLAIN APPAREL,  
GARMENT BY GARMENT.

Romans, from 12: 4, to 16: 24.

Christian, in reply to Formalist and Hypocrisy, who have been ridiculing the style and cut of the garments, so out of fashion, which he received from the Shining One at the Cross, here sets forth the purposes for which these garments were given him, and the various kinds of spiritual service for which they adapt him.

(1.) *Christian's spiritual garments of love, hope and patience, fit him for service in the church.*

Romans, 12: 4-16.

4. For as we have many members in one body, and all members have not the same office:

5. So we, being many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of saints ; given to hospitality.
14. Bless them which persecute you ; bless, and curse not.
15. Rejoice with them that do rejoice, and weep with them that weep.
16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

(2.) *Christian's spiritual garments fit him for service towards enemies.*

Romans 12 : 17-21.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.
18. If it be possible, as much as lieth in you, live peaceably with all men.
19. Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.
20. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.
21. Be not overcome of evil, but overcome evil with good.

(3.) *Christian's spiritual garments fit him for service as to citizenship.*

Romans 13 ; 1-14.

1. Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are ordained of God.
2. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation.
3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same.
4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in



vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

(4.) *Christian's spiritual garments fit him for service towards weaker brethren.*

Romans, 14: 1, to 15: 7.

#### CHAPTER FOURTEENTH.

1. Him that is weak in the faith receive ye, but not to doubtful disputations.

2. For one believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himself, and no man dieth to himself.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.

15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16. Let not then your good be evil spoken of :

17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18. For he that in these things serveth Christ, is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20. For meat destroy not the work of God. All things indeed are pure ; but it is evil for the man who eateth with offence.

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith ? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23. And he that doubteth is damned if he eat, because he eateth not of faith ; for whatsoever is not of faith is sin.

#### CHAPTER FIFTEENTH.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please his neighbor for his good to edification.

3. For even Christ pleased not himself ; but as it is written, The reproaches of them that reproached thee fell on me.

4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus :

6. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as Christ also received us, to the glory of God.

(5.) *Christian's spiritual garments fit him for service towards the unbelieving world, in preaching the gospel.*

Romans 15: 8-21.

8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9. And that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10. And again he saith, Rejoice, ye Gentiles, with his people.

11. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust.

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16. That I should be the minister of Jesus Christ to the Gentiles ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

19. Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

21. But, as it is written, To whom he was not spoken of, they shall see : and they that have not heard shall understand.

(6.) *Christian's spiritual garments fit him for service in the direction of benevolent contributions, and missionary zeal, at home and abroad.*

Romans 15: 22-33'

22. For which cause also I have been much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come unto you ;

24. Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25. But now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily : and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me ;

31. That I may be delivered from them that do not believe in Judea ; and that my service which I have for Jerusalem, may be accepted of the saints :

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

(7.) *Christian's spiritual garments fit him for service among intimate friends, and in the home-circle.*

Romans, 16: 1-24.

1. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila, my helpers in Christ Jesus :

4. Who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles.

5. Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on us.

7. Salute Andronicus and Junia, my kinsman, and my fellow prisoners who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias, my beloved in the Lord.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with a holy kiss. The churches of Christ salute you.

17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned : and avoid them.

18. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple.



19. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote this epistle, salute you in the Lord.

23. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24. The grace of our Lord Jesus Christ be with you all. Amen.

3. CHRISTIAN READS FROM HIS ROLL, AS HE PROCEEDS ON  
ALONE.

Romans 16: 25-27.

Christian now turns from his companions, and from the reader, to proceed alone on his pilgrimage toward the Celestial City; and as he goes, he opens again the Sealed Roll which he received at the Cross from the Shining One, and reads for his refreshment concerning God's Eternal Purpose towards those who are called unto salvation:

25. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27. To God only wise be glory through Jesus Christ for ever, Amen.





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